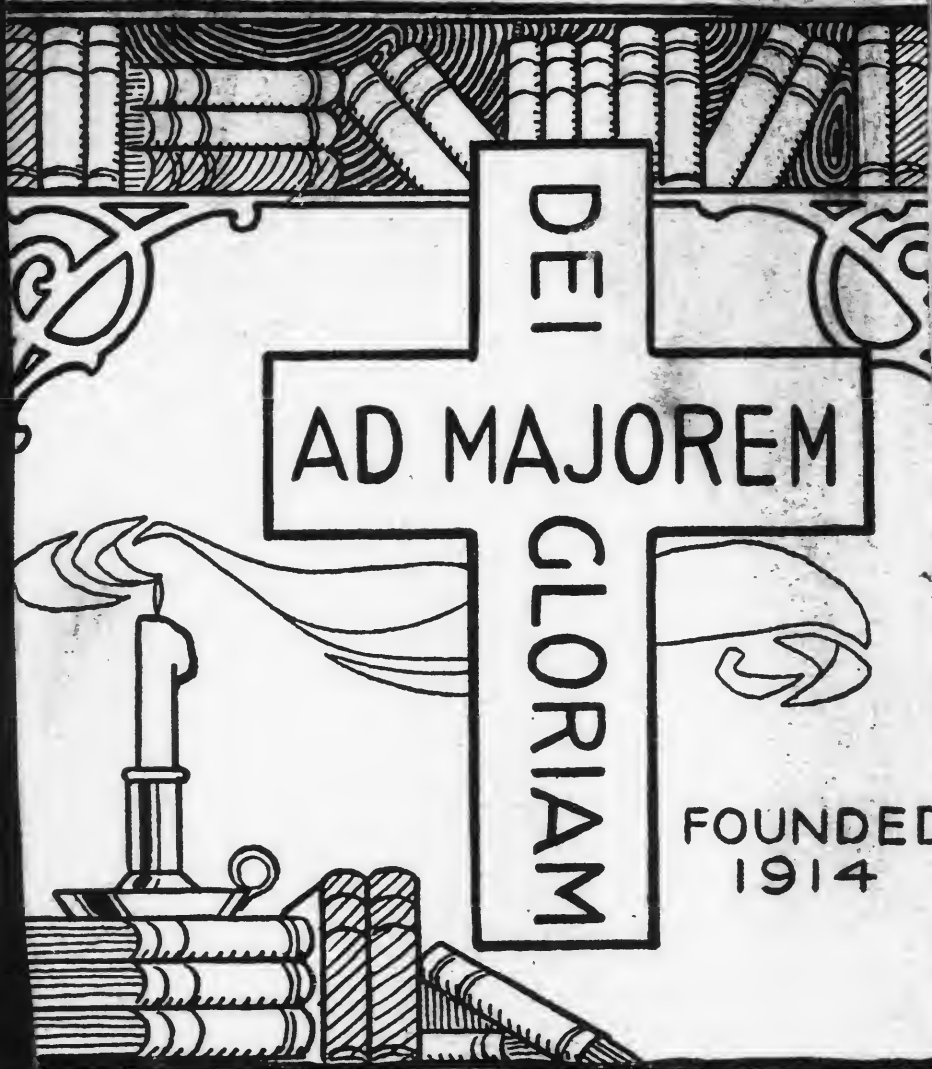


COMPANION  
TO  
KEMPS.

# School of Theology



**THEOLOGICAL LIBRARY**

Thursfield Smith Collection, No. \_\_\_\_\_

F 113

7+

BW/13

T 4

Black

July

Wm  
Adams

Wes. 2029



*A D Ingleton 1841*

A COMPANION

TO THE

CHRISTIAN'S PATTERN,

BY THOMAS À KEMPIS;

OR,

A SELECTION

OF

SPIRITUAL THOUGHTS,

FROM THE OTHER WORKS ASCRIBED TO THAT  
PIOUS AND CELEBRATED WRITER.

WITH AN ACCOUNT OF HIS LIFE,

TRANSLATED FROM THE GERMAN;

BY SAMUEL JACKSON, Esq.

SECOND EDITION.

---

LONDON:

PUBLISHED BY J. MASON, 14, CITY-ROAD;  
AND SOLD AT 66, PATERNOSTER-RROW.

---

1839.

BW/13  
T4

[ENTERED AT STATIONERS' HALL,  
According to Act of Parliament.]

---

R. Needham, Printer, Paternoster-Row.

Wes. 2029

## ADVERTISEMENT.

---

THE work of which the present is a true translation, is known in Germany under the title of "The little Kempis;" (Der kleine Kempis;) and was originally selected from those writings of Thomas à Kempis which are comparatively little known, by the late pious Gerhard Terteegen, the author of several valuable and useful religious works, and also of the hymn, "Thou hidden love of God," &c., translated by Mr. Wesley. This production is therefore distinct from the well-known "Imitation of Christ;" and may be considered as a supplement to it, containing, in a small compass, the most

excellent passages which are to be found in the other works of Thomas à Kempis. That it may, under the divine blessing, be a means of exciting many to tread the path of holiness, and thus bring them into close and more blissful union and fellowship with God, in order that his name may be more abundantly glorified by them, both in time and eternity, is the sincere and fervent prayer of the Translator.

SAMUEL JACKSON.

187, *Union-street, Southwark,*

*17th November, 1830.*



THE LIFE  
OF  
THOMAS À KEMPIS,  
AND THREE OF HIS LETTERS.

---

THE IMITATION OF CHRIST, by Thomas à Kempis, has been for centuries a work so highly esteemed by all denominations of Christians, for its beautiful simplicity, correctness of sentiment, and profound piety, that it cannot fail to be acceptable to his readers to be furnished with the following particulars of his life, which have been drawn from authentic sources.

Thomas was born at Kampen, (which is said to be an inconsiderable town near the Maase,) of parents who, as it regarded the profligacy, pride, and luxury of the times, were poor and ignoble, yet honest, and, doubtless, highly esteemed in the sight of God, for their piety and blameless life. He was born in the year 1380 after

the coming of our Redeemer in the flesh; at the time when Winceslaus ruled the Roman empire, who was the weak and profligate son and successor of the renowned Charles. It ought not, however, to be considered as derogatory to Kempis, that he was of such mean parentage, because it is not generally and exclusively those who are of noble birth, that are to be esteemed great and noble.

Whilst he was still young, he was sent, for the purpose of mental improvement, as soon as his age permitted, to Deventer, the chief town of Ober Yssel, where at that time the fine arts were more diligently studied than in other parts.\* His theological works, which are universally

---

\* Iodocus Badius, who republished the *Opera Kempisii* at Paris, in 1574, mentions in the account of his life prefixed to them, that Thomas's name was Malleolus, (or Little Hammer,) and that Kampen lay in the diocess of Utrecht; (others say of Cologne;) that his father was a mechanic, or day-labourer, of small estate; that whilst he was at school he lived upon the

celebrated, testify the progress which he there made in his studies, in a few years. For although his style is simple and artless, it is yet very clear, and easy to be understood; and he never appears to be in want either of words or matter; nor do we find him using doubtful or confused expressions. That which his mind produced, accorded with, and meditated upon, he was well able to declare in suitable language: hence his meaning is also clearly and very perspicuously expressed.

During the time this hopeful and well-disposed youth resided at Deventer, where he was solely intent upon justifying the expectations of his parents, he gradually became acquainted with eminent and godly men; who, on account of their piety,

---

contributions of the charitable, with Florentius, who impressively exhorted him to true conversion and the denial of earthly things; and that he subsequently betook himself, with the permission of the latter, to the monastery of St. Agnes, in which he remained seventy-one years.

correct deportment, and amiable manners, were universally esteemed, and highly extolled. Amongst these, in particular, was Gerhardus, who was surnamed "the Great;" not only because of the family of the Grooten, to which he belonged, but also on account of the excellent qualities of his mind, inasmuch as he endeavoured, according to his ability, to re-establish divine worship and good discipline, which were so much fallen to decay;—as also Florentius, who at that time filled the office of Vicar over the churches at Deventer. Both these shone like bright luminaries, day and night, and exhorted the people, with all earnestness, to a change of life. Thomas, out of gratitude for the kindness he received from them, wrote the history of their lives, in two volumes, as an eternal memorial to their beatified spirits; the perusal of which is well calculated to incite the reader to follow after true godliness and devotional exercises.

He diligently sought the society of these men, paid minute attention to their manner of life, their deportment, conversation, and occupations, and impressed them on his heart; and having proposed them to himself as a pattern and rule of life, he subsequently exemplified them in his conduct; and because they assisted him with their protection and property, he was enabled the more conveniently to prosecute his studies; reflecting, meanwhile, how he might apply them, though they were only Egyptian and foreign treasures, in the most useful manner to the glory of God. Whilst, in accordance with this determination, he diligently exercised himself in the acquirement of knowledge, he did not omit obeying his benefactors on every occasion; for he endeavoured most minutely to follow their manner of life, to obey their salutary admonitions, to submit to their authority, to execute their commands, and strove in sincerity to fulfil their injunctions. He already

entertained a disgust for all transitory things; the riches, ease, pleasures, and allurements of the world. All that mankind so much admire, so immoderately love, and to the attainment of which they devote so much labour and pains, even at the peril of body and soul, he regarded as nothing. He could no longer find pleasure or recreation in any thing but in God, the source of all good.

This blessing he reaped from daily associating with the individuals above mentioned; from whence, it is evident how much the society of the pious assists in enabling a man to lead not only a sober, but also a truly godly, life. How salutary it is, therefore, for young people, when they have the opportunity of being constantly with excellent and virtuous men; and also what a great assistance it is, to attach ourselves closely to those that are upright! For thus saith the wise man: "Be always with a holy man, and cleave unto him that feareth God." (Sirach vi.

36.) And the well-known proverb, " Evil communications corrupt good manners," expresses just what Sirach elsewhere says : " He that toucheth pitch defileth himself therewith." (Chap. xiii. 1.) Hence we read also, that Ambrose very wisely said, (lib. ii., cap. 20,) " It is of great advantage to associate with good people. For it is of great benefit to the young, to follow the precepts of wise and eminent men ; because he only is wise, who loves the wise, and joins himself to them ; whilst, on the contrary, he is himself a fool, who is a companion of the foolish." It is likewise evident, that conversing with pious people is not only of great use, but serves also as a testimonial of piety. Add to this, it is observable in youthful minds, that, in general, they are wont to imitate those with whom they most associate ; and it is the opinion of most men, that it is customary to adopt a similar mode of life to that of those with whom we have been fond of associating. Hence, Joshua, the son of

Nun, became so great, because the intercourse he had with Moses not only instructed him in the law, but prepared him for the grace he was subsequently to receive; and so it happened, that as he enjoyed converse with him in life, he even followed him in the government after his decease.

Whilst Thomas was thus leading a holy and godly life, Florentius, who regarded him as a son, and saw that his youthful mind glowed with a desire to comprehend heavenly things, recommended him, in the kindest manner, to his own brother, who was at that time Prior of a newly-erected convent, in which such religious persons resided as are called "Regular Canons," who are bound to the observance of the rules of St. Augustine:\* but the house

---

\* They were called "Canons," because they lived *sub canone Augustini*; and "Regulars," because they sought to reform the deviations from this canon which had crept in amongst other Canons. Hence Erasmus, in his Collo-



itself was denominated "Mount St. Agnes." It lies not far from Schwall; at present a very famous town; but in a situation somewhat more elevated, as also much more healthy and pleasant, than the town itself. Behind the convent flowed the river Vecht; a stream of some note, in which so much delicious fish was caught, that the whole convent was supplied with it almost daily, which was not only a pleasure, but a great advantage, to the establishment. But as all things have a small beginning, so it was also with this house; being at that time only lately built, not very cele-

---

quies, makes a jest of it, that there were both regular and *irregular* Canons to be found; for the word *Canonicus* implies the same as regular. Bellarmine, however, acknowledges (*de Script. Eccles.*) that the so called *Regulæ Augustini* are not his work, with the exception perhaps of the third section. The best canon is that given by St. Paul, Gal. vi. 15, 16: "For in Christ Jesus, neither circumcision nor uncircumcision availeth any thing, but a new creature," &c.

brated, known to few, and not possessing many inmates. Thomas, however, did not hesitate to obey the authority and advice of so great a man as Florentius. On his arrival at Mount St. Agnes, he met with a very friendly reception, and was entertained in the kindest manner for the sake of Florentius. After having taken a view of every thing, he was of opinion, that the Almighty had, as it were, prepared this place for him, that he might there find a secure and peaceful abode, in which he might contribute all in his power to promote the glory of God.

Although he had then only just entered into his twentieth year, yet he was possessed of so much prudence, that he did not take upon himself the monastic life, as the generality are wont to do, without consideration, and, so to speak, extempore, not examining how much their shoulders can bear: but, in order to give it the most minute consideration, and to reflect upon it long by himself,—

so that, after having once resolved upon and undertaken it, his resolution might never be changed or recalled,—it was not until after a noviciate of five years, that he took, in the sixth, the habit of the order; and in the year following made his profession, and bound himself with a sacred vow to continue in the same course of life. And in this he steadfastly persevered for sixty-five years, to the great celebrity and benefit of the convent; till God, after the dissolution of his frail tenement, took his spirit to himself, in the year of our Lord 1471, on the twenty-fourth of July, in the ninety-second year of his age.

But although it might appear desirable to have had a more minute account of his life, showing the greatness of his fear towards God, his love and kindness to the brethren, the humility and diligence with which he served them, the labour and industry in which he passed the space of time allotted him; yet, as none of his

contemporaries have ventured to describe his life, which was so excellent and holy, in order that we might have something certain to relate, and as we were unwilling to borrow any thing from his panegyrists, we have thought it unnecessary to record things of this nature. With regard to his occupations, it is ascertained, that in the flower of his age he was once Steward, and twice Sub-Prior.\*

Respecting his stature, it is known that he was of the middle size, his figure well

---

\* Job. Badius, *in Vit*, says, that he went through all the degrees of religion, was so friendly and condescending to all, that he was unanimously elected Sub-Prior against his will. But as they saw he took pleasure in distributing alms, they appointed him to the office of Procurator or Steward, which he discharged with all assiduity: but because it was a hinderance to his spiritual meditations, and the composing of edifying works, (or, as another more clearly expresses it, because he was so *inward*,) they re-elected him Sub-Prior.

proportioned, his complexion dark brown, but lively, and his eye very piercing ; so that, even at the latest period of his life, he never wore spectacles. He was a declared enemy to idleness : because he looked upon it as a very dangerous thing, from which all other vices originated. His many works, part of which were of his own composition, and the rest written out by him, merely for general use, show how well he appropriated that time which is invaluable and irrecoverable. He wrote a fine hand ; and there is still extant a whole Bible, divided into four parts, beside a large book which the Priests used in divine service, and some smaller works of St. Bernard, all which books he copied out with great skill, and much industry.

But many persons have thought much too highly of Gerson :\* they have had

---

\* Johannes Gerson, otherwise called Charlier, Chancellor of the University of Paris, who was present at the Council of Costnitz, (Constance,)

the presumption to ascribe to him the Four Books on the Imitation of Christ ; which is doing great injustice to Kempis : for the above-mentioned books have been found in his own hand-writing, which sufficiently proves that they were never read by Gerson, much less written by him. Kempis was further accustomed, after matins, to compose and write books, and paid little regard whether his health were injured by it or not ; as his object was to be of so much the more use to the children of God. He never spake, except

---

and died (whilst at prayer) A. C. 1429, might, as it regards the time, have been the author of these books ; but, in the present day, it is clearly ascertained that Kempis wrote them ; nor is any mention made of them in the ancient catalogue of Gerson's writings, drawn up by his brother ; nor are they contained in the Strasburg edition of his works, published anno 1448.

This book has been translated into almost every language. George Christian Johannis has collected the many versions, eulogies, and opinions upon it, to a great extent, in his *Ed. Lat. Translat. Castellionis*. 1717.

of God and the holy Scriptures. When he was requested, extempore, to preach a sermon for the good of others, he never refused, but did not do it without previous meditation, or a short repose; and on such occasions, multitudes assembled from the town and remote places to hear him.

It is difficult to tell how divinely and assiduously he attended to all the duties incumbent upon him, both in the Oration, as well as in other spiritual occupations. When he sung the Psalms, he stood with his face towards heaven; and when his mind was filled with sacred devotion in the presence of God, it was perceptible that he was translated out of himself; so that it appeared as if he were on the point of flying up to heaven, his toes only touching the ground. Whilst singing, he stood with his body erect; never supporting himself, either against the seat or on his arm, or with his back to the wall. He was the first to enter the

Oratory, both day and night, and invariably the last to leave it. He was incredibly solicitous for the honour of God ; so much so, that he immediately replied to one who said, it seemed to him that Thomas was happy, and that it was not surprising he chanted the Psalms with such an audible voice, since David's Psalms were as sweet to him as the salmon\* of the river—"It is true, as thou sayest, the Psalms are sweeter to me than the salmon. But as great as their sweetness is, they are just as bitter to me, as often as I see those near me, who are negligent in singing, and spare their voices." It is also admirable, how he regarded every thing that was not divine, or did not serve to promote a spiritual life and conversation, as of so little value that he never desired to know even its name or use. When persons of note were met together, and conversed in his

---

\* A play upon the similarity of the words *Psalmen* and *salmen*.



presence on worldly things, he sat as one that was dumb and speechless; and even when he was asked, he gave no answer, unless he perceived that it might be of some utility; just as though the subjects of conversation were entirely unknown to him. On the contrary, when God and heavenly things were spoken of, and his opinion was desired, it seemed as if a whole stream of impressive language burst forth from his very heart.

He was also accustomed, on certain days in the week, to practise bodily penance. His portrait may still be seen, though somewhat antiquated, with this singular motto: "I have sought rest in all things, and have found it no where, except when I could read undisturbed." (*In omnibus quæsiui requiem, nec inveni, nisi in angello cum libello.*)

This is nearly all that I have been able to find recorded in ancient manuscripts, as certain truth, respecting Thomas à Kempis. Those who first

wrote of him testify, that he was not only very patient in enduring adversity, but that he charitably bore even with the vices of men, as far as possible, so that he often kindly excused them. During his whole life he was temperate, reserved, modest, diligent, and industrious, both in what respected the welfare of the brethren, as also in what concerned the glory of God.

Now, it is only reasonable, that every one be concerned how he may be excited by this man's life to a godly walk, and be roused to imitate it. We ought therefore to take diligent heed, that this incitement be not in vain. His actions, words, and virtues ought to be an example to us; in accordance with which, our flesh and impure propensities ought to be put off, and our hearts become obedient to the Spirit, and heavenly-minded. To this let our wishes and desires be directed; as they that are wise, who seek only heavenly blessings. Otherwise, if we will not let ourselves be

excited to repentance, either by the word of God, or by the words and actions of godly men, nor be induced to follow them in the footsteps of Christ; it will doubtless be more tolerable for Tyre and Sidon, and Sodom and Gomorrah, in the day of judgment, than for us. For if they had enjoyed the benefit of a virtuous example, and if that which we know to be so certainly true had been committed or preached to them, they had long ago repented in sackcloth and in ashes. O thou, who art the Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation, give unto us thy Holy Spirit; and through him, such a mind as shall be in accordance with our knowledge; that we may spend our remaining time in the promotion of thy glory and our own salvation! And when we shall be thus, through thy grace and goodness, received into heaven, may we then, with all the heavenly hosts, sing praises unto thee, for ever and ever! Amen.

## LETTER I.

### ON THE CARE OF THE SOUL.

BELOVED BROTHER IN CHRIST,

“SEE that thou walk circumspectly; for the days are evil.” A servant of God has need of much prudence in all his words and works. For he who does not act discreetly in his own affairs shall either suffer loss himself, or be the cause of injury to others; and he that has been negligent and thoughtless in the beginning will in the end receive much detriment.

We ought to consider long before we commence any thing, and often retire into our hearts, that we may not be without counsel, and like a stiff-necked and disobedient people, whose heart is not directed towards God. Thine eye must therefore precede all thy works, and

every thing be done considerately. Mingle not in foreign matters, lest thou neglect thyself; for he acts the wisest, who ever bears his soul in his hands.

A man possesses no treasure more precious, nor any greater blessing on earth, (if rightly considered,) than his own soul. Therefore he ought to watch, and watch continually, over his soul, because there is nothing that can be esteemed equal to its salvation. For salvation consists in the possession of real virtues; and real virtue hates and abhors all vice. The more a man strives against vice, the nearer he approaches to virtue. The more a man is pleased with virtue, the more he rejects its opposite. The knowledge of vice is a great help in overcoming it.

There are many who do not really perceive their own deficiencies. There are others who are acquainted with them, but do not consider them in a proper manner; or, if they reflect upon them,

they quietly turn away their eyes from them, and forget their wants. But thus it ought not to be, my dearest brother. On the contrary, we must unceasingly resist evil and error, and seek and entreat help of God.

In particular, the passions must be resisted immediately on the outset of the conflict: for when the strife becomes hotter, what will become of him that is weak? Great disorders often arise from trifles: a single word leads to many others; and a little smile occasions great levity. A little contradiction inflicts a deep wound, and causes painful results to the inconsiderate.

That man, therefore, does well, who dismisses every thing else, and only keeps, judges, and governs himself. The more a man looks at others, the less is he able to attend to himself. He that is desirous of peace, must dwell within himself. It is good for one who finds no rest in the world, to flee to the Lord, and

to desire to be soon released, and to be with Christ. For there is no other that strives for us, but he who made us.

Now, if thou perceive that vices are springing up within thee, use those means for their destruction which thou findest available; and frequently reflect on what thou hearest from others, if it be of service to thee. We must strive daily, because we are daily attacked; nor is that man overcome, who still finds within a perverse evil habit: he must, however, lament, that evil still lives in him, and that he is not yet fully dead to himself. However frequently we may stumble, we must, notwithstanding, always renew our confidence.

A man ought especially to fortify his resolution against those vices which more particularly torment and assail him. The heart is sometimes more oppressed and inflamed with pride, and at other times with lust. But all that we have to do is, to go forth against them, with the shield

of prayer and the aspirations of the heart, calling upon the holy name of Jesus, and thus looking up to Heaven, from whence cometh our help.

Thou mayest also sometimes pray thus, or otherwise:—"Gracious Saviour, come now to my assistance! O Lord my God, make haste to help me! What shall I, who am so wretched, do without thee? What shall I begin, O my God, or how shall I finish?"

But thou thyself knowest best, because thy daily temptations point it out. The unction of the Holy Spirit teaches, and will further teach thee, how to escape from them. There seek help and counsel, and ask of him to strengthen thy heart. Only consider thyself, and what thou seekest in thy works; what thou lovest, or what thou lovest not. A man is either stable or volatile, according as his desires may be. How can that man remain in himself who desires much, and will have many things? He scatters him-



self to every wind, and lets himself be taken in the net of earthly lust. A trifling matter often causes the individual great uneasiness.

But he that expels every thing from his mind, that he may let every thing remain as he found it, shall be in peace. Whilst he that intermeddles in many things, and has much to order and govern, injures himself, and thrusts himself into destruction. And because he will have the direction in things that do not concern him, it is no wonder that he cannot be docile in his own. O how much he has still to learn, which he is yet unacquainted with! How greatly he is deficient, and how far he is still from the mark! Why then should he set up himself over other matters which he cannot mend? or why does he meddle with what does not concern him?

Dost thou ask, "What have I to do with this?" I reply, Only this, that thou mayest think of thyself alone, and put

every thing else away from thee, be it what it may. In these sentiments thou wilt find and keep thyself, and make great advances. Thou wilt frequently avoid suspicion and displeasure; thou wilt trouble thyself little about outward things, and the management of that which passes in the house.

May the Lord preserve thee, beloved brother, from every evil, and keep thy soul! Amen.



## LETTER II.

### CONSOLATION UNDER TRIALS.

MY BELOVED,

LET us receive at the Lord's hand whatever God suffers to befall us. For nothing occurs on earth without just and sufficient reasons. Let us therefore strive to submit our hearts and minds to God, that he may have respect unto our lowli-

ness and endurance, and direct all our desires.

Let us bend beneath his sacred and glorious Majesty, because we are but dust; and consider what a great and excellent thing it is, that God even thinks upon us. From this humble consideration of our state, and denunciation of our sins, and from the acknowledgment of the righteous judgments of God, which are always just, though frequently concealed, let us have hope and confidence in him, and pray continually, as well as earnestly request the prayers of others, that his great goodness may change our misery and affliction, arising from so many temptations.

Yet we must be far from despairing of ourselves because we feel and suffer so much affliction, and are often tempted more than others, and more than we desire. All this occurs likewise to the pious, and the most zealous have often experienced it.

Now, when we observe, that we are thus assailed by so many sorrows, we must humbly address the Lord, and say, "O Lord God, if I be not worthy, and if it do not please thee, that I be delivered from my sorrow of heart, grant me only this grace, that I may be patient, and murmur not against thy rod, whenever thou chastisest me. I often think upon what is sung in thy church, that the stones are polished by being cut and hewn; and that every one enters there, who has endured tribulation in the world, for the sake of the name of Jesus. I beseech thee, therefore, to let all this tend to my purification, and that thou wouldest teach me how I may regard this, not as a mark of rejection, but of favour."

We must thus resign ourselves to the Lord with our whole hearts, and trust to his goodness more than we are able to ask. We are his creatures, and he careth for us. He hath called us; therefore he must likewise help us, and eternally preserve

us from all temptation ; so that we shall not wish to rejoice with the men of this world, nor seek again the broad road, which so many run.

But I exhort thee to study the holy Scriptures. Wilt thou follow Christ, or the world? Believest thou the Apostles or the philosophers most? Christ says, "Enter in at the strait gate, which leadeth unto life." (Matt. vii.) And again, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart." (Matt. xi.) "Be not conformed to this world; for if ye live after the flesh, ye shall die." "Let no man deceive you with vain words. They that are Christ's have crucified the flesh, with its affections and lusts." "I am crucified with Christ." "I bear about in my body the wounds of Christ." "The world is crucified to me, and I unto the world." "I count all things but loss, that I may win Christ."

These are the words of an Apostle: but thou wilt not find such things amongst

the philosophers, and the wise of this world. And though some of the Heathens commended contempt of riches, and despised fleshly desires, so that their doctrine is esteemed by many in the present day; yet they knew nothing of Christ, nor did it from a desire after eternal life, but grew vain in their imaginations.

I am of opinion, that all men would gladly be with Christ, and belong to his people; but there are few who will follow the life of Christ. They often say they hate the devil, and will not tread in his steps. But the lives of the fewest of those who refrain from worldly business and fleshly desires, evidence that many belong to him. The works prove whose servant a man is.

Hence Christ says, "He that serveth me shall not walk in darkness, but shall see the light of life." (John viii. 12.) "I am come into this world, that they might see who see not; and that they who see might become blind." (John

ix. 39.) As though he had said, "I have appeared amongst men, as poor and miserable in this world, that by my example, they may become humble and simple, and understand the divine works and heavenly wonders, that they may believe on me. And he that knows himself to be a sinner, despicable, blind, and ignorant, shall be worthy of being enlightened by my grace; and will thus comprehend, in lowly obedience, what the proud and the wise in their own conceit cannot understand. Consequently, they remain in the blindness of their hearts, and in their foolish imaginations; regarding their doctrine as infallible, but mine as doubtful and injurious to the world."

Even as the Jews formerly despised Christ, on his appearance in the flesh; so do also still many, who are carnal, and continue, alas! in their blindness. They would rather believe themselves, than the Gospel; and serve the flesh more than

God. Hence they wish for a long and merry life in this world ; but do not look up to heaven, nor observe how soon they are hurried away out of life.

If thou wilt consider this, thou shalt perceive, that it is better to be a follower of God, who suffered and was crucified for us ; and that it is but reasonable that we suffer with him, and be forsaken by our parents, and all our friends. Abide therefore with God, who has called thee, and depart not from his love ; but rise courageously to the cross, that thou mayest there see Jesus, how he walked and how he prepared the way to eternal life. “ This is the way,” said the Prophet, “ walk ye in it.” (Isaiah xxx.)

The way of the cross is our life. The way of the elect is the path of the few ; a bitter way, a way of life and salvation ; a short, and strait, and fatiguing, yet a perfect way. It is a way of affliction ; but it leads to glory, and to a wealthy place ; to the kingdom of heaven, and to the



innumerable company of angels; to a wonderful and infinite sweetness, to long life in eternity, to the desired end of all enjoyments, and to the desire of the heart; to peace and secure repose, and to the sweetest joy and delight; as it is beautifully touched upon in a short verse of a hymn, sung at the festival of the Holy Cross:—

*Servi crucis crucem laudent,  
Qui per crucem sibi gaudent  
Vitæ dari munera.*

Now, as Christ's life was made up of affliction, so must a Christian's life be also one of suffering. Without the cross there is no salvation. Without the cross we cannot attain to the kingdom of Christ. Christ must suffer and rise again, and enter into his glory. (Luke xxiv.) If we seek another way, we err, and fall into perdition. And if we try to escape the cross, we run into the lake that burneth with fire and brimstone.

If we compare our cross with eternal torment, it is pleasure itself. Our afflictions, which are recompensed with eternal repose, are very light. The breaking of self-will is the real cross, and perhaps the greatest. But who can use his own will, in the smallest degree, in hell, where he always suffers against his will, and never receives what he desires? "Remember, son," it is said, "that thou hast in thy life received good things, and Lazarus evil things." (Luke xvi.)

Consider this, in thy trials ; and their assaults, by divine assistance, shall cease : for one fiery trial expels the other ; and one labour lessens another. Therefore stay in the place which thou hast chosen ; take the shield of patience against every attack, and desire to die, rather than give way to the old adversary and his stratagems. "Him that overcometh," saith the Holy Ghost, "will I make a pillar in the temple of my God, and will write upon him my new name, the name of my

Father, and the name of the New Jerusalem." (Rev. iii.)

Besides this, look at the example of the saints, and continually seek to accord with it. Think how much the saints have laboured for the kingdom of heaven's sake, in which they now rejoice, and reign with Christ without end. The poorer and more despised they were in the world, so much the more gloriously and nobly do they shine in heaven.

A humble station ought therefore always to please thee more, for the sake of the love of Christ; and be the more agreeable to thy heart, because this life is vanity. The lowlier and meaner an individual is, the more sincerely does he do good, and the easier does he keep what he has. What have we to care, if others take the precedence of us? Let us follow Jesus in humility and simplicity, and esteem vanities as nothing.

We are fools and base, for Christ's sake; we are esteemed, for Christ's sake, as

wretched and despicable. "I am a worm," said he, "and no man; the scorn of men, and the contempt of the people." (Psalm xxii.)

Can there be a greater boast, than to boast with Christ on the cross? Is there a greater consolation of heart, than bearing the living image of the crucified Jesus?

Therefore strengthen thyself, and be strong, and fear not; for I am with thee to deliver thee, saith the Lord. I have spoken with thee from sympathy, as with one that is weak, that if we are comforted alike in the Lord, we may be strengthened by him and in him. Amen!

---

### LETTER III.

ON CONVERSION, AND STEADFASTNESS  
IN GOOD RESOLUTIONS.

BELOVED BROTHER,

MOST sincerely do I rejoice with thee that thou hast found a place where thou

canst serve God. The Lord be praised for having deigned to call thee to his service! I know that this vocation is a gift of God; because he has snatched thee from the vanities of the world, and brought thee into select society, where thou mayest hear and openly see how thou mayest serve him,—not on account of thy deserts, but according to his mercy.

How many rich, and noble, and mighty, how many wise, and learned, and eminent young people, wretchedly flutter about in the world, and cannot cast off the devil's yoke from their necks; nor are led by the Spirit, by whom they would be enabled to renounce the world! O vanity of vanities, to love the world, and not to care for the things that are God's!

The time will come, and very quickly too, when all worldly and carnal enjoyments will terminate at once; and then shall those leave the world against their will, who are now unwilling to deny its

pomps. But thou, dearest brother, hast received more grace from God, because, among so many such like, thou hast been delivered from much danger of body and soul, and from the snares of the devil, and art coming to a place where thou canst easily deliver thy soul.

O how many things dost thou owe to God, who has offered the attainment of his kingdom to thee, which a rich man cannot possess! And how wonderful is the grace of God, that although thou art weak and inexperienced, yet thou walkest boldly in the path of the saints, in which the learned and the strong can make scarcely any progress!

Consider where those are now who formerly studied with thee: where thy acquaintance and companions are, with whom thou didst divert thyself in gaming and carousing; with whom thou didst take delight in travelling to foreign lands, not from love to Christ, but from a desire after temporal advancement and advan-

tage. How many of them are already dead; how many of them scattered about in the world; so that thou mayest well say with Moses, on beholding their end, "O that they had been wise, and understood, and considered their latter end!" We hear of one going to Rome, to seek a Prebendary; another is at Paris, and wishes to be a Doctor; and that others are already elevated to offices and prelacies.

But what doest thou? God be praised that thou hast sought nothing of the kind: yea, that, for Christ's sake, thou countest all worldly elevation and enjoyment as loss; despisest thyself, and sayest with the blessed Psalmist, "I had rather be a door-keeper in the house of my God, than dwell in the tents of iniquity." (Psalm lxxxiv.) Thou hast certainly chosen the Lord thy God this day for thy Father, whose service is perfect dominion; and if thou humblest thyself before him in this world, thou shalt be

eternally exalted. Labouring for his sake, is real rest; poverty, riches; contempt, honour; affliction, consolation; weakness, strength; and sorrow will be constant joy; and the more purely and fervently thou lovest him, the less wilt thou esteem all earthly things.

But be very careful, beloved, never to let the suggestions of the evil spirit enter thy heart, and cause thee to repent, that thou hast forsaken thy friends and acquaintance, who are now become great men, whilst thou remainest in thy simplicity. Give no ear to any one who would lead thee another way, saying, "How long wilt thou live thus? and why dost thou not seek to advance thyself? Why dost thou not begin some other employment, in which thou mightest be serviceable to others?"

For the devil is wont for a season, after conversion, to tempt the servants of God, regarding the things of the world that are past, visits of friends, associating with ac-



quaintances, that he may lead them again into the world, or hinder their growth, and their forgetfulness of earthly things. But believe those who have experienced it, that the remembrance of, and return to, a worldly life is of great injury to a servant of God, if he be not entirely dead to the world and himself.

The persuasions of people to seek after eminent stations and better places also do great injury, when, as prudent people, they would artfully advise us. But they have not the mind of Christ, which was exemplified in his lowliness, humility, avoiding the world, and in a life of constant austerity. For they refuse to follow Christ in his poverty, or else become idle at the very commencement, that they may not appear to their friends to withdraw from their consolation. And because they do not experience the grace wherewith God blesses and strengthens his servants who forsake every thing, they call this a hard saying, that one

ought to renounce every friend, and all that we possess. And as they themselves are minded, so would they also gladly persuade others to be.

But against such is the word of Christ directed, (Matt. x. 17,) "Beware of men;" for there are many who with fine words and plausible arguments, as they suppose, can commend and justify the broad and easy road; and often praise one that is inexperienced, until they even sometimes make him give way. But God will break their teeth in their mouths, because they neither teach the path of the saints, nor walk in it themselves. My soul, abide not thou in their counsel, and their habitation be far from me!

Therefore, beloved brother, never be pleased with hearing such things, much less believe them; and though the devil may incite, or men persuade, continue thou, for God's sake, firm to thy resolution. Fly to the Gospel: from it thou shalt hear a remedy: "What would it

profit a man, if he were to gain the whole world, and lose his own soul?" (Matt. xvi.) Keep this always near thee, and use the Gospel shield, whoever it be that strives against thee.

But there are some people, destitute of the Spirit and knowledge of God, who are wont to object, and say, "Will all worldly people be damned, and you alone be saved? Or can no one enter heaven, unless he live as you do?" Why speak ye so unjustly against God and his servants? Neither Christ nor his Apostles have said so. Only do what is right, and keep the commandments of God; and no one can say, you cannot be saved.

But they reply to this, "We would gladly keep the commandments, but cannot. If we must earn our bread, how can we avoid worldly occupations?" If you sincerely consider this, and know the danger and deceit of the world, why then do you gainsay, when the servants of God flee from the world, and enter the assem-

blies of those who are devoted to Him, that they may serve God without such impediments? If you will not or cannot follow them, you ought at least to rejoice with the pious, and assist them, for the sake of your own benefit.

But I dislike writing more of this, my brother; for they who thus speak, have no excuse for their sins. Therefore be steadfast. Christ, who hath enabled thee to begin, will also finish, and confirm thy resolution to the end. Behold, the time is short, life uncertain, all in the world vain and transitory. Many are already corrupting in the grave, who were very famous. The world honours those that are present, knows not the absent, and quite forsakes the dead. It is therefore more blessed to despise the deceitful world, and to follow truth, which shall grant unto both of us eternal life. Amen!

A COMPANION  
TO THE  
CHRISTIAN'S PATTERN.

---

"It is good for me to draw near to God." (Psalm lxxiii. 28.)

O sweet and delightful expression, by which we include God, and exclude the whole world! Is it possible to say more, or to desire more? Is not every thing performed when this is accomplished?

Be not like an inconstant lover; but continue faithful to Him who is the altogether lovely, and steadfastly seek Him who desires the possession of thy undivided love.

Let thy heart converse with this supremely lovely Being; and if he seem not to hear thee, wait like a solitary

widow, and endure every thing patiently. For this is his plan, that he may prove those he loves, in order to make them perfect in love.

Temptation is the fire : the tried gold is preserved, the dross is consumed. Examine thyself, O man, who thou art : the divine refiner will purge and purify the sons of Levi. (Mal. iii. 3.)

All is not gold that glitters ; neither is all chaff, nor false silver, that comes beneath the flail, or enters the fire. God looks at the heart and the intentions.

The whole of this present life is only like a night, which is soon over : few and evil are my days ; soon shall they terminate, and be as though they never had been.

O that the whole world might wither in my heart, and the Lord my God alone, my immortal Bridegroom, become dear unto me!

The joy which expires with this life is truly a deceitful and bitter cup. He may

drink of it who will: but all must pay dearly for it.

Away from me, thou deceitful glory of the world, and ye foolish fleshly desires! Many do ye charm and deceive: but at last ye forsake and choke them. Woe unto them that believe you, to them that are drowned in you!

Come, holy scorn, and draw nigh unto me! thou entire contempt of all the grandeur of this world, and thou so salutary remembrance of my pilgrimage, never depart from me!

He that is dead to the world is no more in the world, but in God, to whom he lives. As such, he thinks, and speaks, and regards all things out of God as though they were not.

O my God, thou art my only good, thou art alone good and lovely! Conversing of thee is sweet to the sufferer, and the thought of thee is lovely to the devout, whose heart is not in the world, but hid in heaven with thee.

Sensuality seeks only that which is external, desires only that which is agreeable, regards only the present, and neglects that which is future. It flees as much as possible from that which is grievous and bitter, although it is often salutary to the spirit.

Hence it constantly disturbs the repose and serenity of the spirit, by filling it with a variety of imagery. But the inward fortifying power of the love of God is mighty to overcome the impetuous desires of the flesh.

It is good to seal and keep the heart, lest the Beloved remove and depart; for he seeks and visits the heart that is pure and lowly, from preference.

A soul that loves God wishes and prays that God would make himself known unto all men, and draw and convert all men to himself, that he may be praised and glorified by all. For her Beloved is love, who loves every man infinitely more than it is possible that he



should be loved by all men, even were they to love him with all their powers.

O how salutary, lovely, and blessed it is, to sit and keep silence in solitude, to let God alone speak, and to enjoy the supreme Good, from whom all good proceeds! O that I might be so united to this most simple and only good, as to be no longer moved by any inclination, nor disturbed by transitory things!

Roam not abroad, my soul, in pursuit of vain, worthless, and foolish objects; but turn to the Lord thy God, the source of all consolation.

It is folly to wish to beg something of a poor man, when one that is rich offers to assist us. All creatures are poor in their ability to comfort us. God alone is rich in grace, who kindly gives to all, and upbraideth no one.

Return, O my soul; return, thou dove, to Noah in the ark, to Christ in the hidden chamber of the heart; for it is unsafe to remain long without. If thou

wilt experience inward delight, despise external consolation.

A soul that wanders much abroad is exposed to frequent ambuscades; but the dove that quickly returns home finds in Christ a powerful protection.

Blessed is that soul whose conscience is pure in the sight of God, and who is neither held back by vanity, nor defiled by attachment to any one thing.

Happy is the soul that seeks no consolation from the creature, but places all her hope in God.

My God, how does that man feel who is enflamed with thy love! What joy is his who is not delighted with the vanity of the creature! Does not such a one sing with the Psalmist, "Whom have I in heaven but thee, or what do I desire on earth beside thee?"

Blessed is the soul that rejects all outward and temporal repose, and all fleshly ease; and willingly endures want and toil for Jesus's sake.

Blessed is the soul that entirely gives herself up to God for a possession, that he may do with her according to his good pleasure.

Blessed is the soul that never seeks her own glory, nor desires that her will be done; but purposes, loves, and accomplishes in all things, the will and glory of God alone.

Blessed is the soul that divests herself, in all things, of attachment to temporal things; and in all her doings, preserves herself pure with God.

Jesus says, "I am thy chosen and sole Beloved; I am thy supreme reward. Therefore be humble, when it goes well with thee, and be not discouraged in the day of adversity."

O that I might partake of the sweet enjoyment of a holy, divinely beloved, and pious soul; of that state, in which the senses are dormant, and the soul is exalted in spirit above herself, favoured with the embraces of her Beloved, and

united to God in the bonds of the most fervent affection !

Only that soul has peace, that loves Christ sincerely, and never turns away the eyes of her heart from him, but always asks what pleases him : she shall walk unerringly and quietly, and nothing extraneous shall mingle in her joy.

There is One who is incomparable, and that is my God ; compared with whom every thing is nothing. He is my supremely beloved, my most faithful friend, who never forsakes the afflicted, but willingly associates with them ; and if he sometimes suffer us to be distressed, it is not in order to reject us, but to try, purify, and instruct us.

Jesus saith to the suffering soul, “ Lo, here am I : what new thing has befallen thee ? Hast thou already forgotten, that thou must labour and suffer for me ? ”

How noble art thou, O soul, and what a wonderful power is concealed within thee ! so that thou canst not rest, till thou

hast attained the highest good, and hast found thy ultimate aim.

O my God, how can I have any more joy in the world, when I consider the uncertainty and frailty of all things under heaven! But of this I am certain, that thou art good, and that thy mercy endureth from generation to generation, towards all those that fear thee.

Is it not better to cleave to one than to many? In this *One* thou findest all things. Unite thyself with this single One, and cleave unto it. In this One all things consist.

Let others seek external multiplicity and variety : seek thou the one internal good, and thou shalt have enough.

One man seeks this, another that; but few seek purely and simply the sole good for its own sake: hence they find no constant peace, and taste not the bliss of the inward grace.

Pious soul, what hast thou to do with the things that others seek? Truly

nothing. I abhor them all; for One only is my good. I seek only *One*, I love only *One*; and this One is more beneficial to me, than any other good in heaven or on earth.

What hinders thee, O my soul, from forsaking all for Jesus's sake?

Turn thyself whither thou wilt, thou wilt find pain and vexation every where, if thou return not to thy Creator; for he alone is thy peace, and thy secure resting-place.

O sweet society, to be with Jesus, and under the wings of Jesus! O blissful union, full of love and sweetness, and of the Holy Spirit, which can be better felt than expressed! This happy state is the reward of that soul alone which has withdrawn her affections from all that is in the world.

Jesus says, "If thou art willing, and wilt hearken unto me, thou shalt partake of the vision of the supreme good. If thou wilt do what I say, thou shalt be my

friend. If thou wilt choose me, and love me supremely, thou shalt receive from my Father every thing for which thou shalt ask."

Let who will go and seek a creature that he loves and whom he serves; as for me, I am conscious, that Jesus alone is the Bridegroom of my soul, for whose sake it would not be difficult for me to die, that I might but continually hang on his love. Jesus has been hitherto my love; for he alone has pleased me, nor could I ever have found a better.

How infinitely and supremely must I love and honour him, through whose grace and merits I have thus been sought and redeemed! Therefore shall this Beloved be to me as a mother's only son.

I cannot say that I am satisfied: for no earthly good can still my soul's desire. Thou only art my good, O my Saviour, on whom I wait, and in whom I believe.

I do not always feel what disturbs me, nor always enjoy what delights me. Thus

the evening and the morning make the day.

Jesus says, "I am supremely present, yet most hidden : I am most inward, yet the farthest removed from the senses.

"I will for a few moments forsake the soul that loves me, to see whether her love be disinterested. Pure love implies much : it does not mean loving me for the man's own sake, or for the sake of temporal advantage, or for the sake of spiritual consolation, but for my sake alone.

"Be ashamed of always continuing so weak and effeminate ; learn at length to use strong food, and not always milk for children. Place thyself amongst David's mighty heroes, who bear the spear, the sword, and the shield. 'Take up thy cross, and follow me.'

"I am not pleased that thou so soon becomest weak, and givest up all hope, as though I should never return. Where is thy faith ? Though thou seest me not, yet



I behold thee; therefore thou oughtest to commit thyself and thy affairs to me.

“ Self-love deceiveth thee; and whilst forgetting the Giver, thou abusest the gift. I have given thee to drink, and thou hast forgotten that the grapes were from my vine. Be sensible now what thou art, and what powers thou possessest. If that which thou hadst proceeded from thee, why didst thou not retain it? If thou wast unable to retain it, know that thou didst receive it from above. Consider how needful I am to thee, and how I am alone sufficient, and capable of establishing thee in that which is good. Where else wast thou when I called thee, but in thy sins? And where art thou now, if thou art not whither I have led thee? And was it ever well without me?

“ Why didst thou think so unjustly of me, and seek consolation elsewhere? What hast thou found in me that displeases thee?

“Return unto me, saith thy Beloved: it is enough that thou hast hitherto wandered so much abroad.

“I often forsake thee, only that thou mayest know that my presence is supremely needful to thee; and that not only in one or in the most important affair, but in reality in all thy occupations, in every place, and at all times, both early and late, and wherever thou art, goest, or stayest.

“I give thee liberty to return unto me as often as thou feelest it needful. I have never closed my loving heart against the humble and earnest suppliant.”

If there were any thing in the wide world I could offer thee, and which would be acceptable in thy sight, how readily would I do so! What dost thou then require, O most Beloved! who needest not any thing that is mine? “*I will have all,*” sayest thou. “*Give thyself to me, and thou hast given me all.*” O Jesu, source of all that is good, thou

spring of life, and fountain of grace, of salvation, and eternal wisdom ! shed abroad in me the gift of thy heavenly grace ; teach me to give thee thanks at all times, and above all, to give myself to thee always ! For this is the most acceptable service I can render thee : this I feel, and this I desire. Receive me therefore : lo, I am wholly thine, and all that I have is thine !

Jesus saith, "Thou hast not chosen me, but my mercy has prevented thee. Dare any one murmur against thee, because thou hast drawn nigh unto me ? Verily, such a one murmurs not against thee, but openly against me, who receive sinners, and eat with them. And why shouldest thou not accept my confidence, which I much rather manifest to thee, than withdraw from thee ?

" I need not that thou givest me any thing that is thine. All I require of thee is, to love me from a pure heart, and that sufficeth." To which I replied, O shame,

that there is nothing in me to excite thy love to me! Jesus answered, "I do not seek or expect such things as the world offers, in order to please. Love is of itself enough: only let it be fervent, and abide with me.

"I am so kind and merciful, that I am always more ready to remit thy guilt, than thou art to repent; and more willing to give, than thou art to ask of me. What then dost thou fear? Why art thou still so backward to throw thyself into the lap of so much mercy? And why wouldest thou retire from my grace, which is offered thee without price?

"Wilt thou wait till thou art *worthy* to approach unto me? And wilt thou of thyself become thus worthy? If only the pious and the worthy, the great and the perfect, dare approach unto me, to whom then should the publican and the sinner go? Therefore come unto me as ye are, ye unworthy, in order that you may become worthy; and ye that are

evil, in order that you may become good.

What can be sweeter and more delightful to a believing soul, than devoutly to meditate on the Lord God, her Beloved, in order that she may, at least by a continual remembrance of him, retain him present, whom she cannot yet possess in a clear and beatifying vision ?

O that diligence in seeking the face of God might never abate, but become daily more fervent !

Therefore never stand still, O my soul ; for this is not the place of thy rest ; but soar on high, and ascend unto him that created thee.

Through Jesus, and in Jesus, thou shalt find abundant consolation in every distress. The more diligently thou keep-est thyself in his presence, the more lovely and amiable he will appear to thee to be.

A devout soul weeps only tears of love to God ; for with respect to temporal

loss and transitory things, she submits, with thankfulness, to the divine appointment.

I know in whom I believe, and am persuaded that it would be easier for me to deny the existence of heaven and earth, than that there is a God. I know also, that God himself is the supreme good of my soul; and that without the perfect vision of him, I can never be happy.

O Lord my God, either grant me more grace in this life, or take me speedily out of the world, lest my depravity become greater; for length of years, unless life is improved, only increases guilt.

Where is my God? To have once beheld him, is to have learned all things. Where is my hope? Is it not in thee, O my God, who art the health of my countenance?

Jesus alone is pre-eminently the Beloved, who feedeth among the lilies, and

desireth to dwell in thy heart. Who has ever been so kind to thee, who has loved thee with such a love, as he?

Approach unto Jesus, and give thyself to him; open thine heart to him, and tell him all that thou hast so long concealed in thine heart.

Whether thou art sorrowful or joyful, always resort to Jesus. It will be easy for his sake to give up all transitory enjoyments; and every bitter and adverse circumstance will be more tolerable, nay, even pleasant, for his sake, if thou endure it for the sake of his love.

Despise every thing that is in the world as nothing and poison. Think of eternity, and the temptation will cease.

Thou canst not love God perfectly, if thou dost not despise thyself and the world for his sake.

Dear fellow-pilgrim, where are thy friends with whom thou hast formerly laughed and diverted thyself? "I know not: they are departed and have forsaken

me." Where then is that which thou sawest yesterday? "That also has disappeared." Where are the good things which thou hast eaten and drunken? "They are all gone." What then wouldest thou have lost, if thou hadst refrained from all these? "Nothing." Therefore he is wise who serves God, and thoroughly despises the world and all its pleasures.

Ah, how few there are who seek God disinterestedly, and who perfectly conquer and entirely forsake themselves!

He that refrains from things permitted, will be the less overcome by those that are prohibited.

I will offer up myself wholly unto thee, and eternally commit myself to thy mercy, O Lord, my God. My works receive value only through thy mercy, and are worthless without thine infinite goodness and compassion. On these alone do I place my hope and my entire confidence.

The keeping of the senses is a cause of



purity, a preserver of peace, and a closet for prayer.

He that keeps his mind and body pure is like the angels. He that consents to evil desires, and takes pleasure in evil thoughts, is a servant of the devil.

Ardent love is conquered by ardent love. When the love of God takes possession of a heart, every thing transitory departs.

The end of all the glory of the world is death, a loathsome corpse, a heap of dust. Let a man exalt himself as much as he will, it is all nothing: death takes it all away. Blessed is the sojourner who has a lodging in heaven!

Perfect virtue is not attained at once, but by degrees, under many sighs and pains, and with an earnest determination to amend. We must do much violence to ourselves in praying, watching, &c., and refraining, and willingly remain alone.

Every joy which is not of God soon passes away: it soils and spoils.

Be diligent in the exercise of that which is good, and patient in bearing that which is evil. Happy is he who considers every thing as designed for his good, and profits by adversity! He that loves God, receives sweet and bitter with equanimity and thanks from the hand of God.

His foundation is firm and strong who builds his hopes neither on man nor on himself, but on God alone.

The silence of the lips is very beneficial to the attainment of the peace of the heart.

Let him that seeks to please God keep his heart and tongue, in order that he may not lose the grace of devotion, nor disturb the rest of his Beloved.

O Lord, how greatly have I sinned, in not disregarding every thing, and cleaving alone to thee! For I was created for the purpose of loving and enjoying thee, and have lost thee by inordinately following after the creature, in which I only

found trouble of heart. O Lord, return unto me; and leave me not involved in earthly things, O thou who hast promised heavenly things to those that follow after thee!

A multitude of fine words do not fill the purse; nor does eloquence sanctify the indolent or ambitious. He that acts well shall prosper.

No one is so pious or devout as to be entirely freed from distress or affliction. Dost thou suffer under sorrow or trouble of heart? thou art with Jesus on the cross. If harsh and improper language is used towards thee, a draught is given to thy soul as a medicine. Only be silent, and drink without repugnance the cup of salvation: the Lord will answer for thee in life and death.

Nothing is more noble, than to stop the mouth of slanderers by silence and suffering, and thus to follow the example of Jesus, who likewise held his peace when falsely reproached by Pilate.

Man first learns to know his goodness and his strength, when tried by adversity.

He that truly loves Christ crucified retires not from sufferings and the slanders of his enemies, in order that he may be conformed to Christ, in the reproach of the cross. To him whose life is Christ, suffering and death for Christ's sake are the greatest gain.

Happy is the soul that sincerely loves Jesus!

A watchful care over the senses is necessary on all occasions. It is profitable for one whose thoughts easily wander, to remain at home. Frequent prayer is a powerful defence. The silence of the lips is a mansion of peace.

Many begin zealously; but he alone that endures to the end attains the crown of glory.

Every thing is sweet and easy to him to whom Jesus is sweet.

A natural man constantly seeks nothing

but his ease: but he that is spiritual avoids and hates such things.

It is displeasing to thee, O my God, when we seek consolation from impotent creatures. Thou invitest me therefore to love and delight in thee, and commandest me to wait upon thee.

As the proud delight in honour, and the rich in wealth; so he that is truly humble delights in obscurity, and one that is poor in spirit, in his necessity.

Nothing is able to still the hunger of the soul, but God himself who created it.

It evidences great liberty of mind, when we desire nothing earthly.

He praises God in reality who thinks meanly of himself; and faithfully ascribes unto God all the good that he thinks, speaks, or does.

Man's greatest triumph is in overcoming what delights him, in undertaking what is formidable, and in calmly enduring what is painful.

Swift obedience, frequent prayer, de-

vout meditation, diligence in labour, avoiding rambling about, make a pious man, and a quiet mind.

Wilt thou be great in heaven ? Be little in the world. Do not seek the honour that cometh from men : their praise is vain.

He that endures patiently, keeps silence calmly, and is full of kind offices, overcomes his enemies through the ministry of love.

He is mighty in power, who courageously withstands the charms of sin.

He that rules over his evil affections is a mighty lord. He that holds the flesh in restraint, by the weapons of abstemiousness, is a valiant and well-accoutred soldier. And he alone who lives holily on earth, is worthy of becoming a companion of the angels in heaven.

He only who is humble and pure, overcometh the devil.

Lord, draw me, that I may begin affectionately to follow thee ! To this end, I require the powerful drawings of thy

grace. For if these are wanting, no one will come to thee, no one will follow thee; because every one follows his own crooked way. But if thou draw me, I come. Lo, I hasten, I run, I am inflamed in thy love! But if thou draw me not, I shall neither run, nor seek, nor scarcely desire to follow thee: whilst if thou give me the hand, I shall follow thee the more rapidly, the more powerfully thou drawest me. This is the voice of my Beloved, which draws me after him: "And when I am lifted up from the earth, I will draw all men unto me." Draw me after thee, blessed Jesus; and not only I, but we all, will run after thee, because of the savour of thy good ointments. Draw me in earnest after thee, and let others follow me, when they behold the example of my pious life. But lest we become proud, we must always humbly believe that we have commenced the race, not from our own strength, but from the savour of thine ointment. He whom the Father

draweth followeth thee, and forsaketh himself. Amen !

He who is pure from sin is truly fair. An outwardly adorned sinner is still inwardly foul.

Prepare thy mind for a temple of God: beware of the interruption of impure ideas, and useless external cares, that thou mayest be filled with the joy of the Holy Ghost.

Continue steadfast in the truth. The truth itself shall make thee free from all falsehood and unrighteousness, which have emanated from thee.

If thou attentively regardest thine own imperfections, thou wilt give the actions of others little consideration.

Close the door of thy habitation, and thou shalt be in peace.

Many cease to pray and resist, as soon as they do not succeed according to their wish. Yet virtue is not attained without labour and strife, nor preserved without circumspection.



He that prides himself upon his Lord's goods, and despises others, is a foolish and faithless servant.

Every man is sufficiently burdensome to himself: what does it, therefore, profit thee to intermeddle with the affairs of others, and load thyself with more than thou canst carry?

God often lets a man openly mistake, or neglect something, in order that his own disasters may make him more humble and compassionate towards others, and learn benevolently to succour those that go astray; and that, wise by his own disgrace, he may say to himself, "This person is also a man, and not an angel; it has happened to him as it did to me: we are brethren."

A good will always to do good, and to serve God in all situations, is a continual sacrifice on the altar of the heart; for he that always does good, prays without ceasing.

This is my supreme good, to love,

honour, and serve thee with a fervent love,—with a love that fears no loss, and shrinks from no duty; for such a one pleaseth thee, O God, who loves thee supremely. Happy is the soul that in life and death is united to thee alone!

Blessed is he who purposes in all his words and works the glory of God, and the salvation of his soul, that God may be all in all.

He that gladly listens to vain discourse, and speaks of unprofitable things, sells his soul for a mean price.

In every affliction and temptation fly to prayer, the sure haven of the soul; and call upon God for help, the sooner the better.

To one who prays fervently, and loves retirement and silence, God often grants an inward perception of his loveliness, which he withholds from the talkative and the volatile.

Let him that will hear good news listen to what Christ says of the kingdom of God.

He that does not preserve his heart pure from evil thoughts during prayer, by calmly turning away from them, gathers many words and little fruit.

Blessed is that soul which carefully watches against every irruption of impurity, and suffers nothing to lodge in the recesses of the heart which might secretly offend the eyes of God.

O how happy is the lot of him to whom it is given to cleave unto God, and to enjoy him in secret !

Love knows no bounds: she soars above all the luminaries of heaven, to find the sole Beloved, the Creator and Governor of all things; that in him she may enjoy true felicity, and rest in safety.

Let us not trust to ourselves, nor be high-minded, nor seek our own ease; but rather let us humble ourselves in all things; and, for the Lord's sake, and in real charity, submit ourselves to God, and to every ordinance of man. It was through love that God came into the

world; and through love he leads men back to heaven.

O the boundless influence of Love's true sun ! With a single simple ray, thou richly repayest many years and days of poverty ! Thou balm of the afflicted, thou brilliant light of the wanderer, and of those who seek thee, often look upon me, and prepare thyself a dwelling within me, till the dawn of everlasting day. How sweet and beatific will thine eternal presence be, when even a mere unworthy thought of thee affords so much consolation !

Love is never idle : she performs great and noble works, yet willingly condescends to the abject and despised. She desires no honour from the world, and rejoices in obedience, when enjoined to perform any mean office. She feels no disgust at touching the sores of the diseased, at washing their feet, preparing their couch, or cleansing their garments.

How happy is that pure soul to whom God is all ; that finds nothing pleasant or precious out of God, but every thing bitter and burdensome !

That man seeks and loves God, who for the sake of his love despises and forsakes himself, and every thing else.

A pure soul ascends freely and rapidly to God ; and he that seeks neither ease nor honour on earth soars above all the created things of this world.

The love of Christ looses all the bands of the world, makes every burden light, and the mind ready to fulfil with fidelity all that is pleasing to God.

Be not idle when alone, nor talkative when in company ; so shall the devil be overcome, and fly from one who keeps silence ; for he hates him that is diligent, silent, and who prays, and meditates on that which is good.

As we are *all* called of God, bought with one price, and filled with one Spirit, let us give diligence to love and serve

one another. If we wish to please Christ, let us, for his sake, bear one another's burdens, and, from motives of love, pray for one another: thus God is in us, and we in God.

Dear brother, bear, and thou shalt be borne; excuse, and thou shalt be excused; be merciful, and thou shalt find mercy.

It is often a very small matter by which a man is inwardly tempted, or irritated, by another, in the most tender part. God justly permits this, to give thee to know this truth: that as thou art unable to conquer in small things, thou wilt be much less able to endure severer trials, without him.

Be kind towards a tempted brother, and pray for him that is afflicted, as though it were for thyself. That which is good in thee, is through good pleasure mine also; and thy evil, by sympathy, likewise my evil.

I find no heavier burden, O my God,

than to wander longer before thee as a stranger in the world. I will labour in thy love, and seek no other consolation but thee ; for I am clearly persuaded, that my soul cannot be satisfied with present blessings, nor attain true felicity, unless, united to thee, it arrive at the mansions of bliss.

He that reproveth another without praying for him, or having compassion on him, is a merciless foe ; no good physician, but a troublesome prater.

God, who knows and governs all, does not suffer his sheep long to wander bleating in the wilderness. He either calls it back, by striking it with the staff of his fear ; or brings it again to himself by a manifestation of his love.

The fruit of devout prayer is the union of the heart with God, through fervent love of the Holy Spirit. He only prays devoutly who puts away from himself every vanity.

He that humbles himself deeply, praises and honours God supremely.

True contrition of heart, expressed by the mouth of a humble sinner, is a loud cry in the ears of God.

He that does not rejoice in God alone, as the supreme good, but in himself, robs himself of eternal glory and honour.

He that patiently bears the burden that is laid upon him, bears the cross of Jesus upon his shoulders.

He that pacifies an angry man, prepares a blooming couch for Jesus in the soul.

He that bears and excuses the infirmities of his neighbour, in a godlike manner, shall soon attain the mercy of Jesus.

He that conceals his neighbour's shame and reproach, clothes the naked limbs of Jesus.

Thou knowest, O my God, how gladly I would be with thee! My desire after it



I am unable to express. I wish and pray to be at home with thee, not only when it goes ill with me, but in my best estate.

He that keeps his closet, and preserves silence, enters with Jesus into the desert.

He that steadfastly and fervently prays in affliction and temptation, fights, with Jesus, the mortal conflict with the devil.

He that entirely forsakes himself, with reference to willing and not willing, gladly fulfils, with Jesus, the will of the Father, and bears the cross to mount Calvary.

He that voluntarily renounces all earthly things, and forgets all visible things, dies with Jesus on the cross.

He that keeps his heart pure and tranquil, wraps Jesus in clean linen, and buries him in his heart.

That soul is blessed, whose life is Christ, and to whom death is gain.

He that will live for Christ must die to himself; and he that will taste the

sweetness of Christ must forsake all transitory things. It is true, there is difficulty in forsaking, and pain in dying; but eternal life and salvation follow, when we reign with Christ in everlasting bliss.

O when will the time arrive that God alone shall be my all, and that I shall tend entirely to him, and be united with him!

He that at table places before his brother better food than what he eats himself, feeds Jesus with a mess of love, and with honeycomb.

The chief way to Christ is by overcoming self-will, enduring want, and not seeking carnal ease.

My soul cleaveth unto thee, O my God, thou true Comforter! Thou knowest I am not tired of thee: daily do I converse with thee in my retirement. But where shall I seek thee, if I lose thee for a moment? Who shall lead me to thee? Thou art God over all, and I a poor child

of man, amongst the creatures of the earth. Thou art in heaven, and I upon earth. Thou alone art Most High, and I a poor beggar. Who hath ever measured the distance of heaven from earth ? and yet its distance is not so great as I am removed and different from thee. Who will unite me to thee ? Out of thee, no one is able : but when thou wilt, it shall soon be accomplished. Thou knowest, that of myself I am only able to fall, and that my standing and progress are thy gift. My soul is dependent on the condescension of thy Spirit, and the influence of thy saving grace. If thou command, my soul immediately elevates herself above the world ; but if thou turn away thy countenance from me, she falls back again into her impotency. Receive me for the sake of thy love and compassion, and lead me unto thee !

Let no distinction reign betwixt small and great, rich and poor, the strong and the weak, the wise and the simple, the

ruler and the servant. Let us all unitedly praise the Lord our God, who created all creatures, in wondrous beauty and variety, to the glory of his name, and the salvation of man.

God desires nothing of thee in return for all the benefits he hath bestowed upon thee; and there is nothing more pleasing to him, than a pure and cordial love for his glory.

In all thy ways set God before thee, and beware of offending him.

Thinking meanly of ourselves, and heartily ascribing every good thing to God, is great gain to the soul.

To know well how to use both good and evil, is a great art and virtue. Therefore praise the Lord, O my soul, at all times; praise thy God, O Zion, day and night; and great shall be thy reward before God in heaven and on earth; and all events, whether prosperous or adverse, good or evil, joyous or grievous, shall work together for thy salvation.

Blessed is he who does all things for the sake of God and his good pleasure ; from real love and pure motives ; who directs all his thoughts, without regard to himself, to the honour, praise, and glory of God.

Blessed is he who retains nothing for himself, but freely restores every thing to God that he had received from Him.

Blessed is the man who, like Job, calmly accepts sufferings at the hand of God, and offers and gives himself up to the divine will entirely.

Blessed is he who constantly seeks and chooses what is well-pleasing to God, and takes that which is mean in preference to that which is agreeable ; he that rejoices the more when insulted, and esteems temporal loss as gain to his soul.

Be meek, humble, and patient, on every occurrence and imperfection, for the Lord's sake. Bear thy cross resignedly with Jesus, and die daily thereon for thy

eternal salvation. For every oppression of the flesh which is borne with patience, is a remedy for the soul.

Let the remembrance of thy name and of thy superlative love, O God, and of thy presence by faith, be my consolation in my pilgrimage: living in this world would be quite insupportable to me, if thou, O Lord, wert not my confidence. For I will not rejoice with the world. But in order that I may not be without joy and consolation, I have resolved to seek my delight in thee.

He that desires to have nothing in this world, but keeps his heart steadfastly directed towards God in heaven, walks with God in the light.

Let a man possess what he may, yet he is always wretched and needy, if he have not God for his Friend. But he alone possesses God, who loves Him, and keeps His word.

Turn away from the things that distract thee; for thou wilt not find rest,

if thou do not retire into thine heart, and seek God above every good, and love Him cordially.

Why dost thou trouble thyself with the affairs of others, and forget thyself in many things? He that best knows how to humble himself, and to suffer for the Lord's sake, possesses the greatest peace: for every burden becomes light for His sake whom he carries in his heart.

Blessed is he who holds converse with God in prayer, meditation, singing, and reading, and does not talk of foreign matters that happen in the world.

Remain in retirement, and suffer a little for the Lord's sake. He will deliver thee from every burden, and from every thing that disturbs thee.

A meek and patient man makes his enemy his friend, and will always find a gracious God.

He that bears Jesus in his heart, walks well and safely.

Happy is the stranger that seeks no resting-place on earth.

O happy men, who for Christ's sake have forsaken all, and who give diligence to enter, by the narrow way, into their everlasting home!

Lord, let all that I do, read, and write, all that I think, speak, and understand, be to thy glory! All my works shall begin in thee, and end through thee, and in thee. What thou hast given, take again! Let the stream flow back to the source from whence it proceeded. I am never better, nor feel myself more blessed, than when I sincerely ascribe to thee every good thing that I have done or thought. I thank thee for all things, but only then in reality when I appropriate all that is past, and all I have received, not to myself, but to thee alone.

Tell me, dear brother, what advantage or holiness dost thou derive from running hither and thither, and every where hearing and seeing much, if thou do not



enter into the kingdom of heaven? Blessed is he that preserves his heart and affections pure from wandering, and retires within himself as soon as possible after every aberration, and prays for grace.

He that willingly remains in his closet, lives to God in secret, prays frequently, reads the Gospel diligently, and continues in reading and sacred meditation, has great peace.

If sufferings and vexations were not useful and salutary to the soul, God would not let them take place: for in all his ways, he is supremely just and good.

Blessed is he who employs all his time profitably, is silent upon subjects that do not concern him, passes through this tumultuous world like one who is dumb and heareth not, for the Lord's sake.

As a fish soon dies out of water, so he that neglects secret devotion is easily disturbed and defiled. Therefore love thy closet and silence, if thou wilt be devout, and retain thine inward peace.

He that wishes not to be retarded in his external walk amongst men, by the interruption of things that are injurious, must possess a very strong and well fortified mind. Therefore continue as much as possible at home, in order that thy devotion may not be infringed upon.

What is spoken must be very edifying to be of more benefit than silence.

Avoid disturbance, love quiet, follow the humble and devout, and patiently bear what distresses thee, for the sake of Christ, who was crucified for thee.

It is great humility to regard ourselves as mean, and others always as better than ourselves.

Lord, when wilt thou take away all hinderances from my heart? Thou true peace, thou supreme and perfect bliss, when shall I follow thee in thy paths freely and securely, without obstruction?

He that is temperate and modest keeps constant watch over his heart and tongue,

and all his senses, which are ever inclined to evil; in order that by sin he may not offend against God and his neighbour.

If Christ crucified were in thy heart, no vain and useless word would easily pass thy lips.

Because thou dost not keep Jesus firmly shut up in thy heart, thou often seekest external consolation; which is, however, weak and unprofitable, and availeth little to heal thy heart of its inwardly distressing pain.

The believing soul, that, for the sake of the kingdom of God and the love of Christ, possesses nothing of her own in worldly things, but all in Christ, who for us became poor and bore our sorrows, enjoys great liberty.

Blessed is he who derives virtue from his weakness and necessity; and in all that he suffers, follows the will of God.

If thou wilt possess continual delight, seek thy comfort solely from and in God. For every comfort which is sought exter-

nally, however great it may appear, is nothing, does not last long, and is insufficient.

Choose Jesus Christ, the Son of God, before every other, for thy friend and relative; and for his sake forsake every other.

The holy Scriptures are not to blame that many on perusing them understand them not; but the blindness of their hearts is the cause. Many mysteries are often revealed to the pious in prayer, which remain concealed from the proud and inquisitive fault-finder.

That man teaches well and wisely who begins with himself, and amends that in himself which he remarks and censures in others.

Real rest and secure peace will never be found but in God alone,—in true humility and patience, which overcome every obstacle. Therefore place thy whole confidence in God, and never in a creature, be it small or great; for

without God all is vain, but with him all is good.

O my Lord, help me for thy mercy's sake! Through thy strength, my foes shall soon be destroyed; for by a single word, and in a moment, they are put to flight by thee. But mighty as I am *through thee*, so much must I stand in fear with respect to myself; and dare never trust to myself, because I am never safe. I dare not build upon any thing but thine especial mercy, O thou infinitely gracious Lord! Without thee I am a burden and an hinderance to myself; but through thee and in thee I am strong, and free, and master of myself.

He that is desirous of serving God will be fond of retirement and prayer; but he that loves going out to hear news, generally returns to his peaceful closet with a defiled heart.

A truly humble man seeks no praise in his good works; but rather ascribes every

thing that is good to God, and the bad to himself.

Modest lips, and well instructed, are like a closed vessel, ornamented with gold, and full of ointment and odoriferous balm.

There is no great art or virtue in desiring to teach or reprove others; but it is great wisdom in the sight of God and man to govern one's self well, humbly to receive reproof, and seriously amend ourselves by obeying it.

The devout and humble speak little, in order to avoid dissipation of mind by much speaking.

It is the highest honour to evidence humility in all things, to regard others as better than ourselves, and to be willing to serve all for the sake of Christ; who has said, "I am amongst you as a servant."

It is a great art to know how to be silent when reprov'd, and great wisdom to speak modestly in season. But because it is so difficult in every word and

work to keep within bounds, and to preserve one's self blameless, the devout prefer meditation and silence, and avoid whatever might disturb them, in order to apply themselves to prayer.

Happy is the soul that often thinks of the last hour ; when every thing, every joy and sorrow, honour and disgrace, will reach its termination ! Happy the soul that, poor in spirit, has become a stranger for the Lord's sake, and despises all that is highly esteemed in the world, however great and excellent it may be !

Blessed is he that hates the world and all its charms, because it allures to sin ; and flees unto Jesus Christ, from the face of so many dangers.

He who, uncertain that he shall see the morrow, desires long life, and undertakes many things, errs and deceives himself much, like one who is unwise in heart.

O thou blessed and superlatively lovely Jesus, be thou devoutly revered, highly praised and adored by every crea-

ture now and for ever! O most worthy Saviour, what honour shall I show thee, what thanks shall I bring thee, for thine infinite mercies! All that I could offer thee is already thine own. Wherewith shall I recompense thee? what shall I do to the remembrance and praise of thy most holy name? I ought to do much, and am scarcely capable of doing that which is least. Yet still, O most blessed Saviour, I will read, and write, and sing, and think, and speak of thee, and labour and suffer for thee. I will delight myself in thee; I will thank, praise, and glorify thee; for thou art my God, in whom I believe, whom I love, and seek, and for whom I have constantly longed. Cause me to live to thee, that my eyes may eventually behold thy most lovely face in heaven. Amen.

We read of many of the Patriarchs who lived very long; and such a one lived, and so on of many following; and at the end it is said, "and he died."



And so we all die and depart, as water sinks into the earth, out of which we were taken.

When thou bearest Jesus always in thine heart, duly lovest and daily prayest to him, thou shalt assuredly possess a living hope of his kingdom, who says, "Father, I will that where I am, there shall my servant be."

No diligence is more amiable, and no work more excellent, than that of loving and praising God, thy Creator and Redeemer, with all thy heart, and with all thy strength, with all thy soul, and with all thy mind.

Only cleave incessantly, sincerely, and most earnestly to God according to the extent of thy present ability and knowledge, that God may be all in all, and be highly exalted, loved, and glorified, even by thee, before all and above all, to all eternity; and in the end it shall be well with thee.

Although thou often fallest, sinnest, and

offendest against him, yet do not despair on that account. Thou oughtest the more to humble thyself, to pray, and to praise his love and mercy, and thou shalt be loved; for love amends, purifies, and heals all past evil; it enlightens and inflames, dispels melancholy, and brings joy to the heart, which the world cannot give.

Resign thyself entirely to God, and all that thou hast, all that thou doest, knowest, and art able to perform; and so shalt thou be richer and more beloved of God than before.

Who can give me strength to do all to the glory of God, and suffer nothing, whether it be little or great, to withdraw me from God, or to defile, discompose, or hinder me in the smallest degree? Only thou, O my God! to whom all things are possible, who by love canst soon unite a soul to thyself which is resigned to thee.

He that loves Christ possesses peace, and rests in him, without desiring any

thing out of him. But the peace of a believing soul is seen in bearing many disappointments for the sake of the love of God, and the name of Jesus. He that thinks and supposes otherwise, errs and deceives himself.

The peace which Christ taught and promised is connected with deep humility, denial of all self-will, mortification of all evil desires, and from the contempt of all worldly praise, and the consolation of transitory things.

Keep thy heart inwardly, and thy senses outwardly; lest thou be taken captive by those delights and joys which are dangerous to the soul.

O Lord, help me and stand by me, that I may begin not to wander and depart from thee, the supreme good. Thou art my all. Give thyself to me, and my soul shall be satisfied, thou God of my salvation.

Those are only to be accounted as fools and unwise, who seek earthly things, and

highly esteem that which cannot satisfy the soul, nor give it rest.

All temporal things are insufficient and transitory. Out of God there is nothing perfect.

Fix not thy thoughts and desires upon any creature, or beautiful object, &c., without referring it to God, if thou wilt not be deceived, disquieted, and defiled. Without Him, from whom proceedeth all that is good, every thing is vain, offensive, and dangerous.

In order not to lose the fruit of thy labour, God must be the beginning and end of all thy works. In all thy thoughts, words, and actions, let the glory of God be thy motive.

Trust solely to God, who has thee and every creature in his hand and power.

Pray for all, and commend all to God. Be mean in thine own eyes, that thou mayest be great in the sight of God.

He that despises all praise and honour, for the Lord's sake, is not without praise

and honour. And he that regards all this world's joy as nothing, and patiently bears every disappointment for the sake of Christ, is not without divine consolation.

Blessed is he that follows Jesus in his life, through cross and suffering: it shall be well with him at the last, with Jesus; and he need not fear lest a favourable sentence should not be passed upon him in that day.

A soul that seeks and loves any thing out of God, which separates the mind from the love and honour of God, is foolish, and will always continue poor and wretched.

Love me, says the Lord, and thou shalt not feel any inward oppression. Every pressure of poverty is easily consumed in the fire of love. To him that loves God, it is sweet to be poor with the Son of God. Every burden which love imposes is easy to be borne; and no labour is hard to him who is invigorated by the bread of love.

Lord, make me meet to be with thee! Gladly would I be with thee, for thy name's sake, O Lord. I have forsaken the world, and suffer many temptations, and have taken thy yoke upon me: for thy sake I die the whole day, and am accounted as a fool, and an useless creature. O Lord, only deny not thy gracious presence to thy servant, and I shall not fear what my own flesh or men can do unto me.

Henceforward I will regard poverty as my riches, lowliness as my honour, and patience as my rest. For this alone will I care, and delight only in what is spiritual: for the flesh profiteth nothing. Therein will I rejoice, as in the greatest riches. The example of the proud and wealthy, and of those that live in sensual ease, shall not make me waver. I will rejoice much more in the Lord, and joy in the God of my salvation, who has become to me a pattern of poverty, lowliness, and patience.

If a humble person be admonished or accused, he seeks no excuse or retort; he confesses his fault with all humility, and promises amendment; for he seeks to please God, and not man.

Many wish to be pious, but will not bear reproach; and desire the possession of humility, but will not, with the humble, be despised of men. They purpose virtue without hating vice, and thus deceive themselves in their desires.

Jesus says, " My children, slay self-will, the selfish desire after knowledge, self-counsel, and every evil and sensual desire. Destroy these enemies, or they will destroy you. They will be to you as a thorn in the eye, a spear in the side, a serpent in the way, and a bear upon the path, if you slay them not."

Some complain that they have so little peace. The reason is, because ye preserve not your patience, are full of selfishness, and carnally-minded, and walk after the manner of men.

He deals foolishly who acts contrary to his conscience, and offends God for the sake of man.

It is nobler to curb the passions, than to cast out devils.

What godliness hath he, to whom prayer is a burden, and useless talking a delight? None whatever; for if he were inwardly happy in God, he would avoid external useless conversation.

Return to thy heart; return to God thy Creator; trust alone in him: he will help thee. If thou canst not serve him with a sound head, (and art at the same time inwardly full of poverty,) serve him only with a weak head; and he will crown thee with lovely roses and lilies in heaven, along with the holy martyrs.

We must watch and be sober at all times and in every place, that, as the servants of God, the devil may not find us slothful and unarmed.

Trace all thy thoughts to their source; and close the door of thy heart against



those which come from the world or the flesh; lest Satan enter with them.

O ye pious friends of God, mark the subtle and deadly suggestions of the devil lest you be hindered by them. As soon as you are conscious of unhallowed propensities, turn away your minds immediately, call upon the name of the Lord, and be grieved on account of the suggested evil.

Be constantly in the fear of God; be watchful against the smallest attack of temptation, and pray with a sighing heart, in the spirit of humility. Never esteem yourselves great or praiseworthy; acknowledge yourselves rather as offending creatures, and unprofitable servants. Whatever good you understand or do, ascribe it not to your own diligence or labour, but entirely to divine grace and mercy.

The devil fears no one so much, as one that is humble and regardless of himself; and he has the greatest power over him

that is high-minded, and that thinks highly of himself.

As long as thou livest, thou must strive against the devices of the devil and thine own passions. If he cease pursuing thee for a short time, it is only a stratagem, in order unexpectedly to overcome thee, when careless and off thy guard.

We who call ourselves Christians should turn away our hearts from earthly and visible things, and direct them to the contemplation of the invisible things of our Creator.

The Supreme Good cannot be retained at the same time with things that are vile. Therefore turn thyself immediately to God in prayer, as soon as thou feelest thyself drawn off and hindered.

He who dies to the world, and whose joy it is to live to Christ, who refers all his thoughts and actions to God, as his end and aim, and desires nothing from selfishness or self-love, is truly converted, and does not bear in vain the name of Christian.

It belongs to the character of a good servant to receive the command of obedience joyfully, retain nothing of self-will, and voluntarily resign himself, after the example of Christ, into the hands of God and his superiors. O how estimable is this virtue in those in subordinate stations, so that they may safely appear before God when accused of sin! He that chooses and possesses this, goes the straight way to that heavenly land, which Adam and Eve lost by disobedience; but which Christ, by his obedience, has regained for us.

Inscribe thy wounds, O Jesus, in my heart; and grant that I may joyfully endure reproach and injustice, wherever it may proceed from, and be conformed to thee in life and in death. Be thou my life; and dying for thee shall then appear great gain.

The exercise of obedience is the nearest way to the speedy attainment of the highest perfection. Pure and simple obedience,

which does not take long to consider and seek grounds for acting, is a great and noble virtue; since it fulfils the command without murmuring.

The most courageous mode of conquering is the perfect victory over ourselves, for the sake of obedience.

If thou hast inwardly no peace, thou wilt feel uncomfortable even in the possession of every outward enjoyment and blessing.

The orderly arrangement of all external things, so that every thing may be done considerately in its season, tends much to the peace and preservation of the heart.

The want of temporal things, the loss of worldly good, the persecution of the adversary, disease of body, the conduct of those that are imperfect, harsh language, the afflictions of friends and from friends, by which a man is tried, as by fire: all these he must bear patiently. They will be his great reward in eternity.

There is no imperfection so great that

it cannot be healed, if we only open the wound and commit ourselves to the Physician of souls.

Many know what they must do and avoid, but are negligent in the keeping of the heart and tongue; and are thus again drawn aside on trifling occasions to their habitual vices.

During the present life, which has been called a continual temptation, we must daily strive to be of firm mind, and entreat the divine assistance, till this slippery life and inward conflict shall end.

In particular, be ever watchful over the thoughts and inclinations of the heart, in order immediately to reject those that are evil, and to give room to such as are good. Bear therefore thy soul, like David, continually in thy hands, and forget not the law.

Solitude, silence, reading, prayer, meditation, contribute likewise much to the cleansing of the heart.

My soul, O Lord, cleaves to thee

alone, and loves thee above all thy gifts ; although the favours of thy love are sweet and delightful. For thou alone art the Bridegroom, and all other things are only nuptial presents and marks of love. These I will not love instead of thee, nor believe that without thee they all are able to still the desire of the soul, lest I lose both thee and them. It is true, it is thy will that many things (amongst which are all the internal gracious experiences and blissful enjoyments of thy perceptible presence) should assist us in arriving at thee ; but, at the same time, that we should not stop there, and enjoy any thing instead of thee. I have therefore preferred thee, O my beloved Bridegroom, Jesus Christ, to all other things, and endeavour to love thee above all things. Grant me, then, the blissful enjoyment of thee, and, along with this blissful enjoyment of thee, union with thee, the attainment of eternal salvation ! Amen.

Keep thy tongue as much as possible; for thou must give an account of every idle word. Much evil arises from not being sufficiently careful; from which a silent man is free. Learn, therefore, to be silent, and beware of unprofitable discourse. Speaking long extinguishes devotion, occasions distraction, mispends time, injures the conscience, and offends others. "Whoever he be of you that bridleth not his tongue," saith St. James, "that man's religion is vain."

If thou wilt learn to be silent, avoid public places, and go rather into retirement to pray.

Many who have not diligently kept their closet, have, by mixing with the world, been thrown into its hands, and have perished in it. Alas! that we are unable to use the requisite means until we become matured in godliness!

A man ought so to conduct himself as if he were to die daily.

Think always that God and thou are

alone in the world, and thou shalt have great peace of heart.

He that desires to know divine mysteries must withdraw himself from men. Thus did Moses on the mount, that the law might be given him.

When thou overcomest indolence, and restrainest thy heart from wandering, thou preparest the way for devotion, and shalt always rejoice in the end.

A devout person, who prays and sings, pays attention alone to God and himself.

After prayer and singing, do not immediately distract thyself with external things; lest thou lose the grace thou hast attained by prayer. Thou oughtest rather to collect thyself after outward prayer, and preserve thy seriousness; for devotion soon expires, unless preserved by the discipline of watchfulness.

If we cannot pray without ceasing, or continue in meditation with the perfect, yet we ought at set times to give all diligence to continue in prayer attentively.



To thee, O Lord, I fly: teach me to do thy will, and to forsake my own! The most needful exercise consists in my always saying to thee, "Father, thy will be done on earth, as it is in heaven!" There is nothing better for me, nor more salutary to my soul. Thou, Lord, art my all, my book, my teacher: without thee I am ignorant, and unfit for any thing.

It is no trifling sin, to stand with a thoughtless heart in the presence of God and his holy angels.

The most useful occupation of a believing soul is frequent and devout prayer, and praising God with all the heart.

God does not demand of thee the destruction of the body, or of thy health; but the governing of the passions.

Running one day, and lying idle the next, cannot be called advancing in the ways of God, but confusing ourselves, and impeding our progress. One day taking nothing, and another living in abundance,

is not loving self-denial, but nourishing evil desire.

If thou art visited of God with any special grace, think that thou art a man, and not an angel; that the grace is imparted, and not innate. Strengthen thyself with it against approaching trials.

In the performance of the duties of thine outward vocation, suffer not thy heart to participate in them too deeply, but keep it with God, by frequently elevating it to Him. Whatever occurs externally ought to be advantageous to the servants of God, and not a hinderance.

God is the salvation of the soul; and by his love alone it can be happy. No created good can make us perfectly blessed, or truly wise.

Love proceeds from God: it makes a soul which is filled with it heavenly and estranged from the world. Love hates sin, rejects sensual delights, opposes evil, and does violence to nature, that it may overcome what is contrary to God and holiness.

The more a person overcomes himself and amends his defects, the more the love of God increases in him ; and the propensities of the flesh become powerless and diminish in the same degree.

Dost thou desire the love of God, and at the same time peace with the brethren ; break thine own will, and do nothing from high-mindedness, but humble thyself in every thing.

Thou, O Lord Jesus, knowest my weakness, my great ignorance, how I daily walk before thee with a wandering heart, and how soon and widely I go astray from thee. Be gracious unto me, O Lord, according to the fulness of thy compassion, and ever lead me immediately back to thee. Keep my heart with thee, in devout prayer and sacred meditation, day and night, as much as is possible in this imperfect state.

The want of things is designed to teach us to love poverty. Abstinence in the midst of pleasures is a rare virtue.

is not loving self-denial, but nourishing evil desire.

If thou art visited of God with any special grace, think that thou art a man, and not an angel; that the grace is imparted, and not innate. Strengthen thyself with it against approaching trials.

In the performance of the duties of thine outward vocation, suffer not thy heart to participate in them too deeply, but keep it with God, by frequently elevating it to Him. Whatever occurs externally ought to be advantageous to the servants of God, and not a hinderance.

God is the salvation of the soul; and by his love alone it can be happy. No created good can make us perfectly blessed, or truly wise.

Love proceeds from God: it makes a soul which is filled with it heavenly and estranged from the world. Love hates sin, rejects sensual delights, opposes evil, and does violence to nature, that it may overcome what is contrary to God and holiness.

The more a person overcomes himself and amends his defects, the more the love of God increases in him; and the propensities of the flesh become powerless and diminish in the same degree.

Dost thou desire the love of God, and at the same time peace with the brethren; break thine own will, and do nothing from high-mindedness, but humble thyself in every thing.

Thou, O Lord Jesus, knowest my weakness, my great ignorance, how I daily walk before thee with a wandering heart, and how soon and widely I go astray from thee. Be gracious unto me, O Lord, according to the fulness of thy compassion, and ever lead me immediately back to thee. Keep my heart with thee, in devout prayer and sacred meditation, day and night, as much as is possible in this imperfect state.

The want of things is designed to teach us to love poverty. Abstinence in the midst of pleasures is a rare virtue.

A pure soul should beware of the appetites of the body ; for flesh incites to evil. Loving that which is beautiful, and desiring that which is effeminate, is no proof of virtue. The more the flesh is suppressed, the higher is the spirit exalted.

He that regards his body as the prison of the soul will not care much about adorning it, to make a show with it, because it will soon become dust and corruption.

He that delights in transitory good, and is grieved at its loss, is not worthy that God should comfort him.

Chastity has many enemies ; yet he who is truly humble, who carefully seeks the divine assistance, and watches against occasions of evil, shall attain the victory, under the guidance of Christ.

Conformity with the Son of God, in his virtues and deportment, is the surest way to perfection, to the enlightening of the understanding, and to an introduction to eternal life.

Learn to order and regulate all thy exercises to the love and honour of God ; and regard Jesus as present at all times, and in every place.

Never turning away the eye of the mind from the contemplation of Christ, aiming always to please him, and preferring nothing to his love, is having Christ dwelling in the heart by faith and love.

Be conformed to the holy life of Jesus, by following his humility and patience, and by bearing his reproach.

That individual lives in reality and blissfully, to whom Christ is all in all, and, by preference, lovely above all ; who dwells more in Christ than in himself, and, retaining nothing for himself, rests solely in the blissful enjoyment of Jesus.

Come, Lord Jesus, and cleanse me, that I may be capable of receiving thee with a pure heart, and a perfect love ; for life itself is not good without thee.

There are few to be found who are so divested of every evil, as to desire no-

thing of earthly riches or honours, but fix their whole desire on heavenly things.

Those who, inflamed with the love of Christ, rejoice in their own poverty and contempt, who sparingly use the necessities of life, and rather choose little than much, are true despisers of the world, and friends of God; who are hastening to their native country.

Confessing our faults, and humbling ourselves on account of them, is the best excuse.

“Give,” says the Giver of all things, “and it shall be given you.” As long as thou hast a morsel of bread, thou oughtest to divide it with Christ; for every benefit will be recompensed either here or hereafter.

He that is avaricious has always too little; but to him that believes, the whole world is full of riches. When thou art in want of temporal blessings, be not wanting in faith, but magnanimously trust in the providence of God. He that hath pro-



mised thee heavenly and eternal blessings, will not refuse thee temporal ones.

Thou art wise, if thou art always watchful over thine own heart.

The path of wisdom is, to perform external things, and not to forget those that are internal; to do all things in their season, but not to let ourselves be taken captive by the gratifications they afford.

Moderate thine outward employments, so that with them thou mayest apply thyself part of the day to prayer, reading, and meditating on the holy Scriptures;—if possible, in the morning, evening, and at noon.

And thou wilt find sufficient time for reading and meditating on the holy Scriptures, if thou appropriate none to idle thoughts, words, and works.

Consider every word beforehand, that thou do not repent of it too late.

Do with me, blessed Jesus, as seemeth thee good; for I do not thoroughly know

myself. Thou alone art acquainted with what is most needful for me. I commit myself entirely to thee; do with me according to thy most gracious will.

We often fail in our duty by attempting, through the example or language of others, to justify our own fault; as if evil might be allowed because others do it.

Do not repeat the conversation of others. What does it concern thee? "Follow Jesus, and let the dead bury their dead." Believe not all that is told thee.

It is of service to young people, and of advantage to all Christians, if they choose, in the beginning, the lowest and meanest places and services; and rejoice in despising the pomp of this world, and in being unknown and lightly esteemed in the eyes of men.

That man is truly unhappy that makes himself a name in the world, and sets applause for his aim. The poor and needy have the most reason to fear praise and exaltation. Many have lived to God whilst

they have lived concealed; and whilst no one has known any thing of them, God has deigned to visit them; and that the more abundantly, the less they have had to do with men. But upon subsequently entering into temporal occupations, their minds have become so dissipated, that they have scarcely retained any recollection of their former state.

He that mixes himself in many cases injures himself much; but he that seeks only one thing in all will preserve his conscience in great peace.

Desiring to have every thing according to our own views is erroneous; for that is impossible.

Do not wish that thy will or purpose be always fulfilled; for this often proceeds from selfishness; but say, "As the Lord will, so let it be; for so it is best."

A good servant of God is known by receiving all things willingly.

He that denies himself so entirely, as not to seek his own will in great things

or little, in prosperity or adversity, can justly say of himself, "I am the Lord's entirely."

Thou wilt make rapid progress, when, with unwearied desire, thou wishest for the possession of no other good on earth than God alone.

I desire, O my God, who art my praise and my glory, to praise thee with as loud a voice, and as fervent a mind, as thou wast ever praised with in heaven or on earth, by any creature. I wish to glorify thee more than ever thou wast glorified by any saint in thy kingdom. I desire to love thee with the most ardent and cordial love, of which man ever was or ever will be capable. In flame my mind with the sacred fire of thy love, that all that is impure in me, or displeasing in thy sight, may be consumed. O my God, thou true searcher of my heart, all my desires are before thee!

This is thy duty, to walk worthy of God, and never to turn away thy mind

from the things that are above, when externally engaged, but always to hunger afresh after the enjoyment of such hidden things. How happy wilt thou be, if with untardy willingness thou respond to the inward call of God!

To preserve constant communion with God, confidentially conversing with him by means of the fervent language of the heart, is of great use: but to preserve this, we must avoid unprofitable words and occupations; for the love of Christ cannot unite itself with a dissipated and wandering heart.

Think always good of your neighbour, and the best of God.

A preacher once said in his sermon, "Our noble master is dead. He was here a short time, and enjoyed an income and some yearly rents. He has now lost them. Of what advantage would an abiding inheritance be to him now! Therefore, blessed is he who is poor in estate, and rich in virtues; who can say

with confidence at the end of his life, with David, 'The Lord is my shepherd, I shall not want.' "

Let the wounds of Jesus be indelibly impressed upon thy heart. Let Jesus be thy defence in all thy ways. Put on Jesus as thine armour, and hold him in thy hand as a sword and staff.

Let all thy hopes and joys be in God, and thy mind ever ready to suffer for the Lord's sake. All earthly joy passes rapidly away, and its praise is full of bitterness and deceit.

He that subjects himself to his superiors, equals, or inferiors, overcomes the devil, and casts him to the ground.

He that conquers, denies, and mortifies himself, has always joy and peace.

Let no one have high thoughts of himself, or despise him that is weak ; for no one knows how it will fare with him, or whether he will continue faithful.

O blessed Lord, make me a partaker of thy grace, and forsake me not in time of

need! I have still much to overcome. I have not yet thoroughly forsaken myself; I am not wholly dead to myself, nor entirely free from attachment to created things. Help me, Lord, for thy mercy's sake.

The favour thou showest to a weak, mourning, and wounded brother, thou showest to Christ himself.

Have immediate recourse to prayer, and to looking unto Him who was crucified for thee, on the attack of a temptation. Despair not; depart not from the place; be only steadfast, and commend thyself to God.

How useful and profitable are the studies of him, who daily exercises himself in the life and sufferings of Jesus; and heeds not all those things which withdraw the soul from God, and from that which is internal!

A good and perfect will seeks in all things to please God alone, loves and com-

mends the progress of others with heart and voice, and regards it as its own.

O thou poor, abject, and despised brother, be not weary under affliction ! Canst thou not bear much, like the saints, with joy ? Suffer the little willingly and patiently. Endure at least a few hard words, if thou canst not yet bear severe strokes.

If thou wilt not err, be deceived, and confused, place not thy hope or peace either in man, or in any creature, whether in heaven or earth. For salvation is alone in the living, true, eternal, and supremely gracious God.

Let Jesus be in thine heart at all times, and in every place ; during labour, as well as when at rest.

Wherever thou art, let sacred prayer be thy companion and consolation.

All things here below decay. Every thing in the world is vanity, however fair it be. In God alone, all blessings are



perfect and infinite. If thou wilt follow Jesus, and forsake all things, thou shalt possess him in them all.

O Jesu, thou true and immortal life, grant that I may be contrite from love, wounded by love, and die unto thee from love, that the flesh may never reign over me!

If thou but turn thy heart to the lowly Jesus, thou shalt find comfort for thy soul, and every adverse occurrence shall be turned into good, and into eternal joy.

Press forward, with all zeal, to that which is before, forgetting that which is behind, and which belongs to the world. Do not regard the example of the indolent and the weak. He that will make progress, must daily begin again, avoid no trouble, nor suffer a moment to pass idly.

Many desire to serve God without experiencing difficulty, and in uninterrupted delight; but they that expect this

are ignorant of the conflicts of spiritual men.

Mark what I say as a warning. If thou wilt not be led astray from the way of the Lord, but increase and persevere in that which is good, avoid the society of worldly-minded men, and flee occasions of temptation.

He that voluntarily associates with worldly-minded people seldom remains pious long.

A light enclosed in a lantern retains its flame and fire; but if placed out of it, it is darkened or extinguished by the slightest breeze.

He that will do good amongst the multitude, and walk in the world without injuring his conscience, must be very firmly and well established in virtue, and very cautious in his words and actions.

They that are weak and unarmed ought to seek places of security; for it is very difficult to live continually in the world, and to keep one's self free from sin.

A heart that is not steadfast in inward devotion must necessarily be scattered hither and thither, and suddenly defiled by sin.

The inward working of the Holy Spirit is the best guide to every good; and his unction is chiefly granted to the meek and the lowly.

This is perhaps thy last day, thy last hour; perhaps the morrow will find thee no more. Fulfil thy resolution. Do not neglect the time: the hour which is past returneth not again.

Lament over every moment as lost, which is not spent with God.

Exercise thyself constantly in prayer, which is an invincible defence against every hostile attack.

O that thou didst but pass one day or one half-hour with God! Ah, thou art still much too unsteady and impure, even when thou oughtest to be the most devout.

Whether at home or abroad, let thy soul be constantly in thy hands.

Keep thy closet diligently, and it will keep thee. A servant of God has no place of security in this world, except in peaceful privacy ; when, closing the doors of his chamber, he worships the Father with liberty of mind.

The aim of a believer is to renounce all earthly things, and to serve God in purity of heart, and in watchfulness over the tongue.

O eternal, supreme, and infinite God, the Creator and Governor of all things, I am a creature formed by thy power ; I was created for thy love, and I will also love thee. But, bound by the love of vanity and attachment to transitory things, I am unable to love thee as I desire. O that the enjoyment of thee were alone sweet to me ! how soon would every other love take wing !

Greater courage is required to conquer ourselves, and to endure poverty for Christ's sake, than to despise the world.

If thou wilt avoid wandering thoughts,

do not interfere with the affairs of others. Be silent on subjects on which thou art not authorized to speak.

Beware of much visiting ; go not whither thou needest not ; and if obedience require or utility demand it, go with due gravity, and speedily return to thy home.

Let Jesus be ever with thee on the way ; and whilst at work, think constantly upon thy beloved Saviour, who sees all things under heaven, and searches the heart at all times and in every place.

Look not much about thee, lest thou be ensnared. The eyes soon infect the roving heart. It is difficult to look at beautiful objects, and not to be excited at the sight of them. To avoid open or concealed snares, prefer being in thy chamber to being out of it.

Return at length to thyself, although defiled, and with a dissipated mind. Seek to regain that in retirement, which thou hast lost in society. Ah, we seldom go out without danger, and more seldom

return home without blame! Think solely on God.

Dust thou art, and unto dust thou must soon return. Remember thy last end.

Seek in all things the good pleasure of God; and prefer in all things his glory to thine own advantage.

Be not suddenly dismayed when affliction or adversity befalls thee; but rather humbly flee to the Lord, who forsakes not those that hope in him.

Faint not when thou hast committed a fault, nor despair when thou hast been overcome by an evil habit or a sudden attack. Immediately acknowledge thy fault, resolve on serious amendment, and act in other respects in a becoming manner.

How amiable, O Jesus, is thy love! how sweet its language sounds! how gently it penetrates the heart, and how powerfully it holds and binds it! O that it might wholly constrain me to thine eternal service, captivate and subjugate me, and

make me all thy own! For I am then only truly free, when captivated by thy love, and delivered and removed from all self-seeking. Lord, I am thy servant; for thou hast redeemed me. I am voluntarily thine, and am not ashamed to be thine own. I will no longer belong to myself: help me, that I may be delivered from all that belongs to self. Breathe upon, ignite, and inflame this spark, and so shall my heart be warmed; yea, it shall become pure, and clear, and lovely. For thy love removes every vice, and consumes every sin. Do thou hold fast the band of love, and I shall stand firm in my poor services! Amen.

He that desires neither honour nor advantage, walks every where securely and joyfully; but he that seeks earthly things, shall suffer anguish.

As long as a man continues in self-will, there will be strife in him. He that immediately submits and obeys, will soon be in peace.

No one lives so quiet, and dies so safely, as one who is truly obedient, and submits himself in all things to God and man.

He that does violence to himself for the Lord's sake, shall receive the more grace from God, and will soon become a perfect man.

He that prays devoutly is not idle: on the contrary, applying ourselves to prayer, when we take no pleasure in it, is the greatest labour.

It should be our chief employment to praise God at all times, and to perform every thing internal or external with a pure and upright heart, to his glory.

Be diligent in doing the will of another more than thine own.

Speak little, answer humbly: it is better to be silent than to speak imprudently. Be willingly in thy closet; or, if thou canst not, watch over thy tongue.

Before thou goest out, and when thou returnest to thy chamber, strengthen thyself by a short prayer. Set not thy heart



on external things; learn to labour with thy hands, and pray at the same time with thy heart.

No one is perfect at once; and true holiness and devotion are not attained in a day: but a man becomes perfect and inward by daily practice, and renewed resolutions.

Now, O Lord, will I instantly forsake myself for thy sake, that I may quietly find thee, through the love which is kindled within me. Thou in me, and I in thee! I pray thee, O Lord, to abide in me; lest, forsaken of thee, I fall away.

Every exercise must be accompanied by the intention of conquering the passions, slaying self-will, despising the world, and loving God.

Thou needest only to labour a little while, and thou shalt find great rest.

Short is the time of our pilgrimage, and eternal joy succeeds it. Yet many endure more for the world than we for God.

In a state of affliction, we must chiefly

have recourse to the contemplation of the sufferings of Christ,—how much the Lord has endured for us, who are so unworthy; and comfort ourselves with the consideration, that he gives us to drink with him out of his cup.

Cast slavish fear away from thee, and put on the spirit of power and love. Be courageous and valiant; for “he that is for us is more than they that are against us.” I will go before thee, saith the Lord, I will fight for thee, and go with thee whithersoever thou goest.

Let thy closet be thy paradise, labour thy companion, and prayer thy helper.

When employed, or in common society, speak little and seldom.

By patience and humility thou mayest overcome all opposition.

Blessed is he that hath no consolation upon earth; that for Christ’s sake despises all temporal repose; that waits for the guidance of God, and receives all at his hands.

Thou source of loving-kindness and infinite compassion, thou never ceasest to overflow, but ever remainest open to him that approacheth unto thee. O that all might come unto thee, and taste of the food of thy table; for it is sweet, and there is no death, nor any bitterness, in it!

Learn to live without human consolation, even when thou hast abundance of comforters. For neither thou nor they will long be here. All will soon be forgotten; therefore all worldly things ought to be regarded in thy heart, as vain and nothing.

He hears the voice of Jesus, who despises the world, bridles the flesh, resists the devil, conquers his vices, loves Jesus with all his heart, and follows him according to his ability.

O man, thou hast no reason to complain of others, nor to be vexed with them more than with thyself, because thou hast been disobedient to God.

Since thou art inclined to every thing

that is evil, keep thy heart and lips during every occupation: The best help to this is remaining in prayer, reading, writing, and working.

Cease not from labour because thou dost not take pleasure in it; for God is the cause of every good work, and will reward every one in heaven, according to his good intention.

Arise, thou sleeping brother, and Christ shall enlighten thee! Arise, thou slug-gard: Christ calls thee! Rise quickly: there is danger in delay.

As soon as thou ceasest to pray, the adversary begins to overcome thee, and rejoices.

A devout brother flees from distractions, avoids long speeches, desires to serve God alone, despises all earthly things, and longs to be ever with Christ.

He that will conquer his passions must often do violence to nature, humbly supplicate the favour of Christ, and wait with patience.

Jesus saith, " Love me, and forsake thyself, and thou wilt find me in every place. I am the supreme good, after which thy soul ought to have the greatest desire."

O my adorable Saviour, take me to thee, as often as thou seest my mind oppressed with disorderly affections, or unprofitable things; lest by going astray still further, or by lending an ear to the multitude of evil thoughts, I be suddenly deprived of thy grace, without which I am unable to continue in thy most holy fellowship. Thou art my Lord and my God, who with thy word healest and sanctifiest all things.

Jesus saith, " Behold, I stand at the door of thy heart, and knock: open unto me, and I will enter into thee; for I am thy Saviour and thy life. I am entirely thine, here and everywhere present: but the blind see not; the deaf hear not; and a fool understandeth me not. Be wholly mine, and seek thyself in no one thing,

and then thy God will be most supremely relished by thee."

Woe, woe, woe, says the angel in the Revelation, to them that dwell on the earth! Woe to the carnally-minded, that still dwell with their desire in this world!

O defilement, defilement! how long wilt thou still cleave to me? O darkness and vanity! how long shall I still be entangled with you?

Daily experience teaches us the vanity of every earthly hope. That which we seek out of God, during our present pilgrimage, will all become bitterness to us.

All my members say, "Trouble not thyself for nothing. Before this earthly good is able to satisfy thee, thou wilt be consumed."

I will not go out, but die in my nest, and be buried in the grave that I have dug for myself. I am glad of the sepulchre I have found, that, sleeping there-

in, I may not see the evil that is in the earth.

We must look at the guidance of God in all temporal events, and at the same time pray with deep humility, that he would grant us what is most advantageous for our salvation. We must be in the hands of God, as clay in the hands of the potter.

Reflect on the grace that is given thee from above, and give diligence to live according to it. For all have not an opportunity to live so much alone with Christ ; whilst sufficient time has been granted to thee, more than to others. Let the Spirit of Jesus, that teaches and enlightens every man that cometh into this world, be with thee. In the presence of this Spirit, thou needest no one to console thee.

O Lord, to serve thee from love is a consolation in all my labour. Love fears no want of ease. It seeks in all things only thy good pleasure.

Loving and praising God, not only

when at peace, but also in afflictions and trials, is truly the way to eternal life.

Regard the beauty of the heavenly Bridegroom, and consider how worthy he is of thy love. That which thou lovest out of him will not soothe thy mind, but flee from thee.

The world gives no satisfaction, nor any soothing balm; but Jesus is unspeakably sweet, and visits his people here with the consolation of inward peace.

Seek the fulness of the consolation of Jesus, the refreshment of his hidden sweetness; and to be received into the abyss of Deity, through communion with him. For Jesus says, "No man cometh unto the Father, but by me."

Without Jesus, all is tumult; with him, every place is delightful and quiet. It is sweeter to be with him on the cross, than to be without him in paradise.

How laudable it is for a man, both



in prosperity and adversity, to delight himself alone in Jesus! Love Jesus, therefore, both when it is well with thee, and when he sends thee suffering and affliction.

Lord, I beseech thee, grant that I may serve thee from perfect love, and for thy glory and good pleasure. Let my heart never be turned away from thy love; but let both soul and body, as long as I breathe, and am able to remember thee, be ever joyful in thy sacred service. Calling to mind the fulness of thy mercies, let heart and tongue never cease to praise thee. And though I should still live many years, yet will I not be weary, nor suffer myself to be deterred from serving thee in humility and submission; but I will be as willing in thy service as on the day when my heart was for the first time brought, by the drawing of thy grace, to decide upon following thee, O Lord, alone, with a pure and undivided mind. No intervening weakness or hinderance

shall alter this my resolution. I wish, O Lord, by thy help, to be able to serve thee faithfully. Amen.

Wherever thou art, and however it may fare with thee, let Jesus be alone thy consolation; after whom, as its resting-place, thy soul ought incessantly to thirst.

Beware of grieving the Lord Jesus; for when he is offended, what peace wilt thou have?

How well thou doest, O Christian, in despising the turmoil of this world, that thou mayest take refuge under the shadow of Christ, beneath which thou enjoyest blissful repose! How wisely hast thou chosen to be concealed! How profitably dost thou strive to live alone to God, and to be known in his sight!

Every trifling and unprofitable word ought to be far from a pure mind.

Those who have begun with extraordinary seriousness have often ended negligently, and some have entirely gone back. Zeal is certainly necessary at the

commencement, but not without prudence.

He that lives retired can observe silence as strictly as he will; but he that lives amongst many others ought not to please himself alone, but to be social with others.

Thou art the Supreme Good, and the only true and eternal God! Lo, I will renew, with serious resolve, the covenant betwixt thee and me, that, for the sake of thy love, I will despise and forsake all, and follow thee.

It is difficult when obliged frequently to associate with different people, so to bridle the tongue as not to give offence. It is therefore the Lord's gift, which ought to be well used.

Man can only accustom himself to avoid superfluity by voluntary abstinence.

It is a sign that we possess little inward consolation, when we are so easily induced to seek our consolation from various

sources. We are also unfit for divine consolation, because we so gladly give room to that which is human and transitory.

It is no wonder that a devout soul should cleave so entirely to Christ, when the Saviour deigns her the whole of his presence.

Who would leave his dearest friend alone in the house, when visited by him? Would he not rather, if he were without, enter with him into his dwelling, and attentively receive a guest so dear? How much more then ought the servants of Christ to abide with Him in their hearts! Thou best Friend, thou oughtest to be received before every other, and with the most loving adoration.

He that hath tasted something of the salvation which is hid in Christ, longs no more for temporal and sensible comfort. The expression is verified in him, "He shall never thirst."

If Christ only give me his company,

and speak friendly to me, I have the sweetest consolation.

Every thing is burdensome to a mind oppressed with sorrow and disgust. And because such a one is ensnared and forsaken on all sides, the adversary suggests to him by way of comfort, to endeavour to get rid of these difficulties and sufferings, by seeking outward consolation. St. Anthony, therefore, very beautifully says, "The only means of overcoming the enemy is a cheerful spirit."

O soldier of Christ, put on a manly heart, and be not so soon afraid of every rustling leaf. Rally instantly, and stand firm against the various devices of the devil; and believe not his lies. The Lord, the Almighty himself, will be thy shield, and thy exceeding great reward. He is sufficiently mighty to overcome thy passions, so that all these shall be subject to thy sway.

I praise and magnify thee, O Lord, that thou hast deigned to call me by thy

grace! Thou didst enable me to choose the good, and hast taken away from me the burden of sin. Thou didst also subject me to thy easy yoke, in softening my heart by the unction of thy Spirit, which the world neither knows, nor sees, nor tastes. Preserve this will, merciful Lord; and multiply in me the gifts of thy grace. I feel that this thy calling is a peculiar favour.

Thou sufferest thine heart to wander over the whole world. How then canst thou justly be called a spiritual man, whilst living so far from God?

If thou place thy life and delight in what the people say of thee, thou art at one time something, and at another nothing, but never tranquil and at ease. The righteous man does not suffer himself to be moved by fine words, but attends solely to God's good pleasure.

Love the truth, and not the talk of men. In the hour of death, the deceitfulness of the world's favour, and the

folly of the enjoyment we have sought in the praise of man, will be manifest.

He that compassionates thy wretchedness, prays for thee, rejoices in thy progress, and, when thou stumblest, lovingly admonishes thee, is thy true friend. He alone who lives in God, and seeks not his own, is a faithful friend.

That which thou canst not amend in thy fellow-creatures, bear patiently in charity and in silence; and turn thyself to God, and pray for them. For thou thyself offendest in many things, and doest not always what thou sayest to others.

Cease to covet, and thou shalt have no more disappointments.

Nothing is abiding under the sun; every thing, honour and estate, is subject to change. No one is established, except it be in God alone. The love of God is a firm foundation.

So long as the mind seeks comfort in earthly things, it is always unsettled.

Real joy of heart is found in God alone.  
Out of him is neither rest nor peace.

With the favour of God a man is happier in a prison, than with an evil conscience in a fine house.

To be delivered from evil, and established in that which is good, thou needest only to humble thyself before God, and, for his sake, before every creature.

O my God, my support in the land of my pilgrimage, when through thy mercy shall I be entirely united unto thee, with all the powers thou hast afforded me? Let thy whole creature keep silence before thee. Only speak to me, be near unto me, and enlighten me, O thou who art in all, blessed for ever!

Humility begets joy and unanimity, and knows how to bear every burden. Self-contempt is more profitable to men than the favour of others, and their vain commendation.

Denying ourselves for the Lord's sake, and conquering ourselves in all things, is,



in reality, something very great. For he that subdues himself is a lord of the world, and an heir of heaven.

He that does not conquer himself in small things, how shall he overcome in greater? But to him that entirely forsakes himself, God is as he wishes him to be.

Have Jesus in thy heart, and thou shalt be pure from all pollution.

I said unto joy, What availest thou me, without Jesus, my salvation? Thou shalt not enter into my heart, without the permission of Jesus. Pain is, and shall be, dearer to me, for Jesu's sake; who grieves me only because he loves me. Where the cross is borne, there is salvation."

He that does not enter much into irrelevant matters attains great peace. This is often said, but cannot be often enough repeated, that it may be put into execution.

There are many who desire much, but few who are pleased with little; and yet

no one is perfectly satisfied, till he attains to the enjoyment of the Supreme Good.

When thy thoughts are distracted by long conversation, recollect thyself, and repent of thy fault.

He that seeks no ease on earth, and keeps himself from every distraction, may soon fly to Christ in heaven.

Do not exalt thyself before men, on account of any thing good; for inwardly thou art full of infirmities in the sight of God, although thou seest them not.

I will love thee, O Lord, my strength, with a pure and perfect love, and every creature for thy sake alone. I will love thee above every thing that is good, in heaven or in earth. Thou alone perfectly satisfiest me. Therefore, I long solely for thee, who art God over all, blessed for ever.

A humble man who is mean in his own eyes, is fixed in the truth.

With all the good thou doest, speakest, or thinkest, do not depart from humility;

lest thou lose all. For no good works are of value, unless they are grounded in humility, spring from love, and are performed with the pure intention of promoting the glory of God.

Be innocent and artless, as a little child, and pure from all iniquity; so shalt thou be esteemed by God and man, and be at peace within thyself.

O what liberty does that pure soul possess, who, from love to Christ, desires nothing of the pomp and glory of the world !

Blessed is he whose heart is ever directed to the good pleasure of God, and seeks not his own advantage.

He that watches well over his heart will also carefully keep the door of his lips, lest by outward carelessness in conversation he lose the grace of devotion.

No time, place, or occupation, no creature, nor any pain whatever, ought to cause us to withdraw from prayer; for the eyes of God are ever, and everywhere,

upon us. If thou canst not always pray with words, thou canst and oughtest to cry with the mind and desire to God.

The way to heavenly life is, to bear patiently all difficulties, and to reject instantaneously every thing that is sinful.

Submit thyself, O my soul, humbly and willingly unto God; bow thyself, for the Lord's sake, deeply under all, and in thy heart esteem thyself the meanest of all.

Rejoice, thou simple, humble, and pious brother, who art devoid of bitterness. Only be obedient unto death. Thou shalt rejoice in eternity, with all the saints and elect of God, that by denying thyself thou hast taken upon thee thy cross in reality, and bearest it after Christ.

When thou, O my God, enterest into a soul that loves thee, how sweetly dost thou nourish it with the milk of thy word, so that in the abundance of thy fulness it is often led out of itself, and

beholds thee without a veil! Thou speakest secret words to the soul, and showest her past and present, in the most blissful enjoyment of thy love, without the aid of human language. Remember me also, a poor wretch, thou gracious Father, in the fulness of thy compassion, and send the true bread from heaven, full of grace and consolation.

Thank God, that thou art deemed worthy to hear the wisdom of our Lord Jesus Christ, in his meekness and humility.

Learn to break thine own will, to conquer the lust of the flesh; and strive daily against the attacks of the devil, and the wanderings of thy heart. Stand fast, and strive valiantly. Stir not from the field of battle, and forsake not good company; for the Lord thy God and his angels are ever about thee.

Listen, thou lover of God: when thou withdrawest thyself from the bustle of the world, and appliest thyself to prayer and

meditation, thou approachest the heavenly choirs of the angels.

He that is meek and lowly of heart, and has entirely renounced self-will, departs out of this world the most peacefully and joyfully.

Mortification is very necessary to the forsaking of ourselves in all things, and in overcoming ourselves for Christ's sake, who died for us, and rose again.

When my heart does not cleave to any forbidden object, I ascend to heaven with Christ. Nothing delights me then, and no consolation refreshes me, except that of union with Christ, his glory, and that I am with Christ.

As much as I lose for Christ's sake, so much I gain; and as much as I depart from myself, so much I increase. When I forsake myself, then I find myself; and when I seek myself, then I lose myself.

I will abide with my beloved Lord, whatever may befall me.

What does it avail laying my burden

upon another? If I am in the right, it is good that I hold my peace and suffer; for much complaining does not benefit me. If I am in the wrong, it is better that I give way early than late.

I must endure all that befalls me, whether justly or unjustly, and bear both with equanimity. Although I may often feel it severely, yet I will resign myself to it; for here, all joy, as well as every pain, is speedily terminated.

I render thanks unto thee, O Lord, my God, for every thing whereby thou causest me to suffer pain or distress. Let my affliction be to thy glorification and thy praise! Thus will I glory in the cross of my Lord Jesus Christ. Let my pain be great and permanent, according to thy good pleasure. Accomplish thy praise in me; for I know thou canst do nothing wrong. Let thy will and thy supreme good pleasure be fulfilled in me, unto the end.

I must wait with humility for the

grace of God, and remember that I am not worth a mite. God is the beginning and the end of every good thing.

We ought to regard every thing with a single eye, and a pure heart; for thus we preserve a pure conscience, and remain uninjured.

God alone can grant the strength to prefer his will to every thing in the world. Let us only ever pray for it.

He that trusts too much to himself exposes himself to danger. He that submits himself to one that has experience acts much more prudently. Desiring the counsel and interference of others is a mark of humility. God often says something through another, that he does not reveal to the man himself.

O Jesu! blessed name, above all the names of saints in heaven or on earth, to whom every knee bows in heaven or on earth, of angels and of men! Thou art the path of the just, the glory of the blessed, the hope of the needy, the salva-



tion of the weak, the beloved of the pious, and the comforter of all who suffer in affliction! I will magnify thee, for thy name's sake, to all eternity: for thou art a helper and a defender in every time of need. I will praise thee in poverty and distress, even as much as when I am joyful. I will praise thee without ceasing, wherever I may be. Amen.

Learn to overcome thyself in all things, and thou shalt possess inward peace. When I only desire what I ought, I am in possession of heaven.

By patience and silence great peace is attained. He who is truly patient is wise.

If God be not with us, all we have and know is nothing.

Attach not thyself too much to outward things, and thou shalt possess inward repose.

Why dost thou complain so much, and run first to one and then to another? Thou mayest come and go where thou

wilt, thou wilt never find every thing to thy mind ; for thou wilt everywhere meet with something to suffer. If thou canst not yet rejoice at it, thou must nevertheless suffer it, and be at last content, and thus overcome all things by patience.

He that flees from suffering will be pursued by it ; for this life is full of imperfection and oppression.

All sufferings tend to thy advantage, when received at the hand of God.

Forget not your departure out of Egypt, the bondage of the world and sin. What engages thy mind ? Where is thy fervent zeal, the solemn determination, the immovable will, and the love strong as death ?

It is true that many say that they would gladly be religious, and desire to overcome their desires and passions, and to live a holy life : but it is not sufficient to will, if we do not commence the work. You must labour, says the Saviour, to do vio-

lence to nature. "The kingdom of heaven suffereth violence, and the violent take it by force." Violence is necessary; and ye well know that the saints of old did not arrive at heaven by sleeping and doing nothing.

The longer thou delayest, the worse it will be: without labour and sorrow, thou wilt never attain the longed-for rest.

Lord, divest me of every thing that might darken or hinder me! Grant that I may continue in pureness and simplicity, and wholly directed towards thee, and cleave to thee alone! Give me real, inward, and divine peace, and undisturbed rest of mind! Amen.

The wickedness and blasphemies of others do not hurt or injure us, so long as we continue unmoved, and in union with God.

It is no proof of great patience, to let trifles disturb us. Learn, at least, to be silent, when suffering unjustly; for silence becomes a prudent man in evil times.

Be ashamed that thou hast not yet learned to endure thy brother's little infirmities, whilst thou still must daily wish that others may bear with thy weakness. Why, then, dost thou not show that mercy to others, which thou expectest from them?

That man acts well and prudently, who judges and reproves himself. The more willingly any one regards others, the less attention can he pay to himself. He that will have peace, must dwell in Zion.

However often we stumble, we must always take fresh courage and confidence.

How can that man remain within himself who desires much, and seeks a multiplicity of objects? He scatters himself to the four winds, and is caught in the net of earthly desire.

He that rejects every thing, and lets it remain as he found it, shall possess peace.

It follows, of course, that he who assumes authority in the affairs of others, can be no scholar in his own.

Grant, O Lord, that I may not cleave to temporal things with any sinful attachment; nor seek to be known, esteemed, or foolishly loved by men. For all that desire any thing besides thee, deceive, and are deceived. Grant that I may not draw any one to me by flattery, but lead them off from me to thee; and that I may not regard or love any thing in man, but that which is thine, and to the end for which they were created.

The way of the cross is our life; the way of the elect is the way of the few; the narrow way is the way of salvation. The short way is also the straight way. The way of toil and self-denial is the way of perfection.

Perhaps the greatest cross is the breaking of thine own will.

The world honours those that are present, forgets the absent, and forsakes the dying.

Beware of the praise of men; and love, like Jesus, that which is low.

The love of God does not evidence itself by fine words, but by contempt of ourselves and of earthly things.

That which does not humble thee, and tend to increase the divine good pleasure, neither desire nor esteem.

Regard the gift of God in others, and love it. By love it will become thine, when thou lovest it as thy gift, and humbly ascribest it all again to God.

Love to be unknown, forgotten, and regarded as nothing. This is more profitable for thee, if thou wilt enter into life, than the praise of men.

Be kind to all, to the evil and the good, and burdensome to none.

Keep thy heart from wandering, thy mouth from unprofitable conversation, and all thy senses in the strictest discipline.

Choose simplicity, and be pleased with little, and then thou wilt not easily complain.

Thank God at all times, with heart

and voice, however it may go with thee in joy and in tribulation.

Humble thyself in all things, under all, and thou shalt obtain favour from all; yea, thou shalt be acceptable with God, and esteemed by men. The devil will also quickly flee from thee; for humility is contrary to him.

Have a pure intention in every good work, solely to please God, who seeth the heart, and loveth the righteous and the pure.

The kingdom of God is attained by labour and sorrow, by sighs and tears. Through evil desire and pleasure paradise was lost.

Despise no one, injure no one, have pity on the oppressed, assist the needy, and never exalt thyself.

Employ all thy time in a profitable manner, with God; for nothing is more precious than time, in which the lasting possession of the kingdom of God may be attained. Conduct thyself kindly towards

all, without distinction. Apply every thing that is good to the praise of God, and do nothing without consideration.

Ask primarily, in all thy undertakings, whether they please God, or are displeasing to him; and do nothing against thy conscience, either from fear or love. In doubtful matters, have recourse to the holy Scriptures, and to thy superiors, and do not trust much to thyself. Learn to be silent, rather than to speak; and desire to be instructed, much more than to teach; for it is safer to be hidden, than to show thyself.

Be sober in eating and drinking, modest in clothing, prudent in conversation, grave in deportment, courageous in adversity, humble in prosperity, thankful for benefits, joyful under reproach, patient in suffering, and circumspect in all thy ways and actions.

Be afraid of offending God, even by the smallest fault or negligence. The fear of God causes us to depart from evil, and



to be diligent in that which is good. Commit thyself wholly unto God, and that which is difficult shall soon become tolerable. Every affliction is light, for the sake of eternal life.

Let Christ be thy life, thy reading, thy meditation, and thy discourse. He himself shall be thy desire, thy gain, thy only hope, and thy reward. If thou seek any thing else but God, thou shalt suffer loss, thou shalt labour and find no rest.

Singing psalms and hymns to God is the business of him that is truly spiritually-minded. The choirs of the angels, who incessantly praise God, rejoice with such a one. Serving the flesh is the death of the soul, the nourishment of worms, the cause of many disorders, the destruction of the body, the pollution of the soul, loss of property, and an occasion of every evil. But the service of God is the salvation of the soul, the health of the body, the wisdom of the spirit, and a heavenly life. The beginning and the end of every

truly spiritually-minded man is, to love God with the heart, to praise him with the mouth, and to edify his brethren by his example.

The life of a Christian begins with despising the world, and denying himself, and increases until he arrive at the vision of God.

Blessed is the disciple that follows Christ in the thorny way, and resigns to him his whole will; who daily bears his cross for Christ's sake, that with him he may attain to an exceeding weight of glory, and to eternal life. Amen.

### CONCLUSION.

THE saints of God have said great things, and according to their gifts have written much; yet they have never been able to determine how the Spirit dwelt within them. We ought therefore not to content ourselves with the outward speech, nor delight in the external beauty of their expressions; but continually

seek that which is eternal and far above us, even that which is the supreme and everlasting good.

### THE SUM OF THE WHOLE.

FROM love to the supreme good, despise all temporal things, and whatsoever might prove a hinderance to thee. Thou canst only act in the measure in which the Lord assists thee; or see, but as He enlightens thee; or be inflamed in love, but in the degree that He enkindles thee. Amen.

---

## PRAYER I.

*Entire devotedness to Jesus Christ.*

O LORD JESUS CHRIST, my hope and my only refuge, the comfort of my life, and the director of my steps! I this day renounce, for thy sake, all the things of the world; and wish, for the honour of thy name, to continue faithful to this resolution.

I renounce all inordinate attachment to friends, parents, relations, and those who belong to me, and to all who are known and dear to me. I renounce all ornaments, all music and song, so far as they are not to thy glory. I renounce all levity in discourse, and all vain laughter, noise and folly.

I renounce all attachment to riches, possessions, property, cares, dignities, comforts, and outward recreations; and every thing by which the flesh might be tempted, excited, and delighted, and the spirit obstructed and defiled.

But I choose thee, this day, for my God and my protector, the guardian of my life, my provider in all my necessities; my comforter in all my pains, distresses, temptations, and in all the labours in which I must engage, during the days of my life, for thy love's sake, and the salvation of my soul. Thou shalt be my refuge, my meat and drink, my rest and refreshment. Thou shalt be the shepherd and keeper of my whole life, to whom I faithfully commend myself, and all that is mine; for out of thee there is no salvation, and without thee no safety.

Let then, O Lord, thy mercy rule over me, and thy favour accompany me in all things. Let thine eye be upon me day and night, and thy hand cover me at all times, to the right and the left, and lead me straightway home to the habitation of thy glory; for which I pray that I may be made meet, and to praise and magnify thee without end. Amen.

## PRAYER II.

*The offering up of the merits of Jesus,  
for the forgiveness of sins.*

Look down, gracious Father, from thy sanctuary and thine exalted habitation in the heavens, on that sacrifice which is acceptable to thee: regard the offering of thine only-begotten Son, which he presents for us before thy face.

For he is the true High Priest, who has not offered up a strange sacrifice, but his own flesh, on the altar of the cross, as a sacrifice for the life of the world. For the sake of this vicarious offering, be gracious unto me, this day, a poor sinner. Answer me, who am weak and frail, and inclined to sin, who am not worthy to look up to heaven, nor to tread upon the earth, because I have so often offended thee, my Creator, and acted, spoken, and thought so unreasonably and presumptuously against thy commandments, where-

by I have incurred thy righteous displeasure.

But thou, who art almighty, and the God of all consolation, have mercy upon me, thy servant, who repents from his inmost heart, and bewails his sins. Being conceived in sin, I fell as an imperfect creature.

Spare me, O Lord, spare! Forgive the prodigal son, who from the husks of the swine returns unto thee, and entreats thy favour before the throne of thy glory.

Thou that savest those that hope in thee, glorify thy mercy in me! I know that thou wilt do it, not for the sake of my own deservings, but through thy goodness, O Lord; to which be eternal praises ascribed!

Listen to me, especially, for the great merits' sake of thy dear and beloved Son Jesus Christ, who was crucified, and who died for sinners, that by his sufferings he might blot out all their sins.

Remember, gracious Father, the infi-

nite love of thy Son, who gave up his soul to death for the quickening of his people, and who spared not himself, that the guilty and hell-deserving might be eternally spared.

Remember his bitter sufferings, how he took upon himself so heavy and unjust a burden, how he agonized on the cross for the human race, crying, "Father, forgive them!" shedding his blood, as an atonement for sin, that he might make friends of foes, and of lost children, children of mercy.

Receive, O most holy Father, the most acceptable offering of the body of thy Son, which thou didst prepare for thyself, and didst intend it to be eternally satisfactory, and sufficient to the blotting out of all original as well as personal transgression.

O blessed and lovely sacrifice, which the co-eternal Son, by the offering up of himself, presented unto thee, the eternal Father, as a true, living, saving,



sole, and perfect offering! He was alone the spotless and holy High Priest, wholly without sin, who needed not first to make intercession for himself, and to offer sacrifice according to the law; but who, dying, stood in the breach for the death-deserving, for those who had nothing, nor could find from any creature that which they could have offered up for their sins.

Therefore I will never despair of the forgiveness of my sins, or of sanctification; for I have found the place to which I will resort to be purified from my sins,—the Physician to whom I can flee to be healed. I now know my hope and my full consolation; for in the sufferings of my Lord Jesus Christ are founded my salvation and my hope.

I praise thee, O God, for the greatness and fulness of thy divine mercy, by which my mind is chiefly excited to grateful love to thee and thy beloved Son.

But what shall I bring thee, O most

faithful Father, as a suitable return for thy favours, since I find nothing worthy in myself? For although I know, gracious Father, to whom all gifts belong, that thou needest nothing, yet when any one gives himself up to thee without reserve, thou wilt, in return, give him thyself.

Therefore, if thou deignest to accept of me, I voluntarily offer up myself to thee, and in believing confidence resign soul and body to thy will. I deny my own will; and from this hour I resign it unto thee with a ready and willing heart.

---

### PRAYER III.

*For a holy life, and a happy end.*

I BESEECH thee, most holy Father, who wiltest that all thy rational creatures should pay thee due homage, and chiefly seekest and desirest of thy servants a voluntary service; direct all my freedom of action according to thy good pleasure,

and subjugate all opposing inclinations to the government of thy will, and grant me power to break my will entirely. Regulate all my affections, that at their formation, I may reject those that are evil, retain the good, and preserve a pure love. Moderate my powers and my activity, that I may not cleave to things below. Preserve me for thine increasing honour, O Lord my God! in longing after eternal things, in love to holiness, and in the enjoyment of heavenly things. Give me a humble and quiet spirit, which shall never cleave to any creature with a sinful affection; but be ever directed towards heaven with a pure and tranquil mind; looking alone unto thee, O my God, and being captivated by no visible object. Let me fulfil all outward vocations according to the nature and place and time, that thus my inward part may sustain no injury, but that every labour, undertaken for the Lord's sake, may enable me to serve thee more freely.

Grant also, that I may patiently bear the burden of this life, as long as thou wilt, and until the time comes when I shall be called away, and faithfully commit both soul and body unto thee, my Creator. Remember me then, O Lord, in the hour of my last extremity, and deal with me according to thy mercy; seeing that I confide not in my own merits, but in thy mercy and goodness. Amen.

---

#### PRAYER IV.

*For fortitude and humility in affliction.*

O LORD and God, and holy Father, I am not worthy of being visited and comforted by thee, but rather of being chastised with severity. I have deserved much affliction and distress; for I have sinned much, and manifested much ingratitude for thine innumerable benefits. I am not worthy of thy divine consola-

tion, nor of being numbered amongst the heavenly guests.

Only grant me patience, O Lord, and every affliction and tribulation shall be acceptable and welcome. I will suffer and love for thy glory. Grant that I may seek hope and comfort nowhere but in thee.

Most merciful God, be gracious unto me, a great and unworthy sinner, who for the sake of the sinful and unrighteous didst come into this world, and didst suffer thyself to be condemned to the most ignominious death, and crucified, for the love thou didst bear to us, and for our reconciliation!

---

### PRAYER V.

*For a knowledge of the way of life, and ability to pursue it.*

O LORD JESUS CHRIST, thou true, eternal, and unchangeable light, who didst

come into the prison of this world to enlighten the darkness of human ignorance, and to show us the way to our native land of eternal glory! hear my humble sighs, and shed into my understanding thy light, in order that in this the land of my pilgrimage I may know the way in which I may follow thee, my Creator and Redeemer, to the end of my life, in all humility, patience, and long-suffering; in faith, hope, and love; in temperance, charity, and perfect obedience. The example of thy purity is a pattern for my life, and a light which thou hast given me. Thou didst set me an example, that I should follow my God. But lest I should regard it as impossible, thou hast also given me the example of so many saints, who have followed thy footsteps with cordial affection.

Give me, most blessed Jesus, the fervency of thy spirit; awaken within me the fire of thy love, which thou didst come into the world to kindle; that, despising

every thing which is merely earthly, I may always desire and live to please thee alone, nor shrink from being despised and forgotten of men for thy sake. Be thou my joy, and the bliss of my soul; dwell with me, and let me dwell with thee, and the whole world be excluded. Be thou my Teacher and Master. If I follow thee, I cannot err; and if I always look unto thee, I shall not regard the speech of those who would draw me back again.

Thou art my hope, and the fulfilment of my desire; thou my delight, and the enlightening of my heart, who never forsakest those that hope in thee, although for a short time thou sufferest them to be tried and tempted, that they may the better learn to know and confess that without thee they can do nothing.

O solely beloved Jesus, leave me not comfortless, but ever return at the proper season, according to thy promise, until, after the trials of this life are ended, thou

shalt receive me to thy glory, in which thou livest and reignest for ever and ever. Amen.

---

## PRAAYER VI.

*For the renewing after the divine image,  
and for a pure heart.*

O LORD my God, I cry unto thee from my inmost heart, and beseech thee to deliver me, and detach my wandering and captivated mind from worldly desires, that I may find thee within me, who hast formed me after thy incorruptible image. Elevate my mind above every thing earthly, and purify the affections of my heart. Renew my inward man, and restore thine image by the grace of the Holy Spirit. Remember the high decree, according to which thou didst make my soul out of nothing, but not *unto* nothing; and with what an immense price thou hast redeemed it from the



bondage of sin. Suffer not a creature so much ennobled to be subject to deadly sins, but protect it from every evil, and enrich it with thy grace.

“Blessed are they,” sayest thou, “that are pure in heart; for they shall see God:” a glorious promise, to which those alone attain who divest their hearts of inordinate attachment to all earthly things, that the true knowledge of the truth may be granted unto them. The mind must be void of all distraction and all corporeal imaginations, that it may be able to comprehend something of the eternal light. Grant, Lord, that in thy light I may see light; that I may despise all sublunary created good, and with a pure heart seek thee alone, thou eternal, uncreated Good, and learn to love thee supremely. Amen.

## PRAYER VII.

*A Salutation.*

I SALUTE thee, Lord Jesus Christ, thou King of the holy angels! whom all the powers of heaven obey, whom the cherubim and seraphim adore, and praise, and magnify for ever and ever.

I salute thee, Lord Jesus Christ, thou true Messiah and Sanctifier of thy saints, who wast sent into the world from the bosom of the Father, for whom all the saints have waited from the beginning, whom the patriarchs greatly desired to see, and to whom the prophets have sung many hymns of praise, as unto Him who should afterwards come.

I salute thee Lord Jesus Christ, thou Creator and Redeemer of the human race, whom the apostles and evangelists preached to the world; who spoke of thee as the true Son of God, that for us became man, suffered, and rose again;

and who also shone with signs and wonders, and have planted a holy apostolic church in all the world.

I salute thee, Lord Jesus Christ, thou most mighty defender and faithful helper of the saints, whom the martyrs followed, despising, in the conflict of blessed suffering, the pleasures of this world and all corporeal pain, and steadfastly suffered death, for a testimony of their faith.

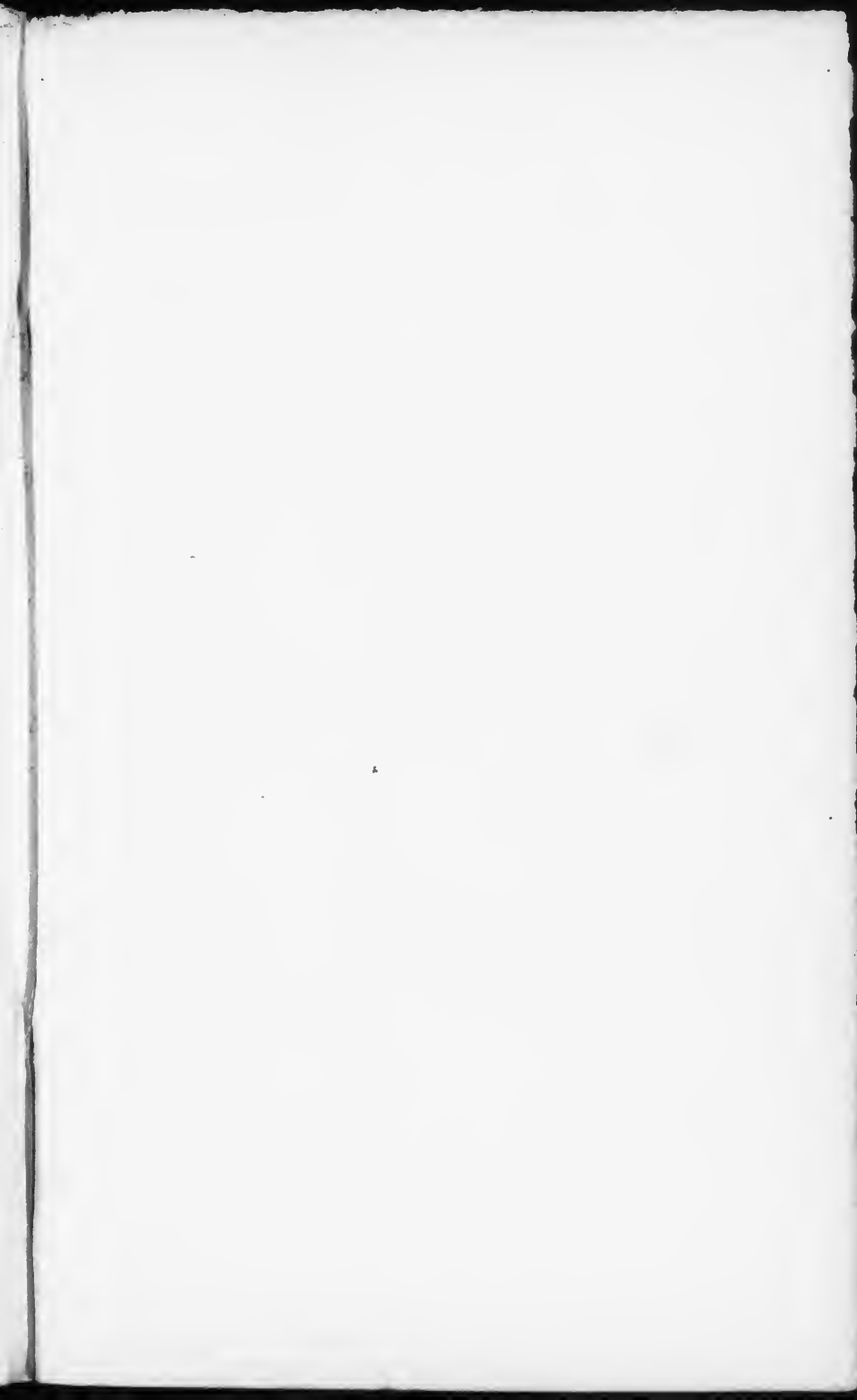
I salute thee, Lord Jesus Christ, thou great High Priest, thou true Head of the church, and eternal Shepherd, whom the Priests and Levites, the preachers and confessors, glorified by their life, their doctrine, and their virtues; whom true believers, and hidden, quiet souls, that trod the straight and narrow path, have loved with all their heart.

I salute thee, Lord Jesus Christ, thou bridegroom of the virgins, thou comfort of the widows, thou hope of the orphans, thou refuge of the forsaken, thou consoler

of the afflicted, thou eternal salvation of the faithful.

I salute thee, Lord Jesus Christ, thou light of the world, thou source of life, thou paradise of the soul, thou giver of grace, thou restorer of innocence, in whom are hid all the treasures of wisdom and knowledge, whom to know is life, and to serve is to rule; in once beholding whom, all things are learnt; and whom the angels behold with ever new desire. Unto thee be praise, and glory, and thanksgiving, with the Father and the Holy Spirit, for ever and ever! Amen.

THE END.



LONDON :  
R. Needham, Paternoster-Row.

Special  
collec.  
BW13  
.T4